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OF THE

FIFTEENTH GENERAL CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH, SOUTH,

HELD IN

BIRMINGHAM, ALA.,

May 3-21, 1906.

19077

EDITED BY

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DELEGATES ELECT

TO THE

FIFTEENTH GENERAL CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH, SOUTH.

SESSION HELD IN BIRMINGHAM, ALA., MAY 3-21, 1906.

Alabama Conference.—*Clerical:* A. J. Lamar, J. S. Frazer, A. L. Andrews, J. M. Mason. Alternates—W. M. Cox, S. M. Hosmer. *Lay:* W. H. Samford, A. Sessoms, R. O. Simpson, J. A. Wilkinson. Alternates—J. B. Greene, T. A. White..... 8

Arkansas Conference.—*Clerical:* James A. Anderson, F. S. H. Johnston. Alternates—J. B. Stevenson, Stonewall Anderson. *Lay:* J. M. Jenkins, C. E. Wilson. Alternates—J. H. Barsam, A. H. Lark..... 4

Baltimore Conference.—*Clerical:* Collins Denny, John A. Kern, Forrest J. Prettyman, John A. Anderson, Henry P. Hamill. Alternates—John S. Hutchinson, Eldridge V. Regester, David Bush. *Lay:* Arthur B. Pugh, Tipton T. Fishburne, M. Lauck Walton, Charles M. Armstrong, A. Elias Huddleston. Alternates—Louis W. Davis, George H. Lamar, E. Chase Bare..... 10

Brazil Mission Conference.—*Clerical:* J. L. Kennedy. Alternate—J. L. Bruce. *Lay:* Henrique Lindenberg..... 2

Central Mexico Mission Conference.—*Clerical:* F. S. Onderdonk. Alternate—T. B. Cox. *Lay:* L. A. Morales. Alternate—S. G. Figueroa 2

China Mission Conference.—*Clerical:* Young J. Allen. Alternate—H. T. Reed. *Lay:* Li Pak-lieu. Alternate—Yang Vi-hoen.. 2

Columbia Conference.—*Clerical:* C. L. McCausland. Alternate—E. H. Mowre. *Lay:* W. L. Cobb. Alternate—Victor P. Moses.... 2

Denver Conference.—*Clerical:* T. S. Wheeler. Alternate—J. A. Lewis. *Lay:* R. E. Rice. Alternate—E. R. Robinson..... 2

East Columbia Conference.—*Clerical:* H. S. Shangle. Alternate—J. H. Dills. *Lay:* W. C. Howard. Alternate—A. H. Crow..... 2

Florida Conference.—*Clerical:* L. W. Moore, J. P. Hilburn, T. J. Nixon. Alternates—Ira S. Patterson, Frederick Pasco. *Lay:* George B. Glover, W. M. Boswell, J. W. Knight. Alternates—A. O. MacDonell, J. C. Carter..... 6

German Mission Conference.—*Clerical:* P. H. Hensch. Alternate—C. A. Lehmberg. *Lay:* F. A. Grote. Alternate—C. H. Beneke 2

Holston Conference.—*Clerical:* James A. Burrow, R. G. Waterhouse, Frank Richardson, S. D. Long, J. W. Perry. Alternates—D. Sullins, R. N. Price, Eugene Blake. *Lay:* George R. Stuart, W. P. Dungan, J. W. Saylor, J. W. Penn J. M. Cantrell. Alternates—H. G. Peters, J. B. Peery..... 10

Illinois Conference.—*Clerical:* J. W. Westcott. Alternate—R. J. Watts. *Lay:* S. S. Vick. Alternate—J. B. Clark..... 2

Indian Mission Conference.—*Clerical:* William J. Sims, Jesse S. Lamar, Theodore F. Brewer, N. J. Linebaugh, C. M. Coppedge. Alternates—W. K. Piner, C. F. Roberts. *Lay:* A. S. McKennon, J. M. Doss, J. W. Jackson, W. G. Ditzler, D. R. Rankin. Alternates—J. S. McIntyre, A. E. Bonnell..... 10

Japan Mission Conference.—*Clerical:* S. H. Wainright. Alternate—C. B. Moseley. *Lay:* M. Matsumoto. Alternate—S. Nishimara 2

Kentucky Conference.—*Clerical:* E. G. B. Mann, W. F. Taylor, W. E. Arnold. Alternates—F. M. Hill, John R. Deering. *Lay:* George W. Bain, W. W. Ball, C. H. Duty. Alternates—R. T. Marshall, H. C. Morrison..... 6

Little Rock Conference.—*Clerical:* J. E. Godbey, T. H. Ware, James Thomas. Alternates—A. P. Few, T. D. Scott. *Lay:* C. C. Henderson, W. C. Ratcliffe, W. K. Ramsey. Alternates—J. H. Hinemon, L. B. Leigh..... 6

Los Angeles Conference.—*Clerical:* E. P. Ryland. Alternate—R. P. Howell. *Lay:* J. B. Glover. Alternate—H. A. Hughes..... 2

Louisiana Conference.—*Clerical:* Fitzgerald Sale Parker, C. W. Carter, R. W. Tucker. Alternates—J. M. Henry, F. N. Parker. *Lay:* W. B. Thomson, H. H. White, A. F. Jackson. Alternates—W. W. Carré, S. B. McCutchen..... 6

Louisville Conference.—*Clerical:* Jno. J. Tigert, W. F. Lloyd, F. M. Thomas, Gross Alexander. Alternates—Robert W. Browder, James T. Rushing. *Lay:* John L. Wheat, H. Wirgman, Lucius P. Little, M. O. Hughes. Alternates—W. C. Keen, E. P. Bell..... 8

Memphis Conference.—*Clerical:* R. H. Mahon, J. H. Stevenson, G. W. Wilson, W. E. Thompson. Alternates—A. J. Meaders, H. B. Johnston. *Lay:* John R. Pepper, J. T. Peeler, Thomas B. King, B. H. Scott. Alternates—A. G. Hawkins, J. Y. Barbee..... 8

Mexican Border Mission Conference.—*Clerical:* Santiago Tafolla. Alternate—G. B. Winton. *Lay:* F. D. Campbell. Alternate—A. C. Riojas..... 2

Mississippi Conference.—*Clerical:* A. F. Watkins, H. M. Du Bose, T. W. Adams, J. M. Morse. Alternates—I. W. Cooper, M. L. Burton. *Lay:* R. W. Millsaps, E. J. Bowers, E. A. Enochs, H. B. McGehee. Alternates—A. G. Norvell, W. S. F. Tatum, J. P. Carter. 8.

Missouri Conference.—*Clerical:* C. M. Bishop, Willis Carlisle, O. E. Brown, S. P. Cresap, B. D. Sipple. Alternates—John Anderson,

M. H. Moore. *Lay:* B. J. Casteel, J. A. Leavell, H. P. Woodson, J. M. Proctor, J. R. Lyell. Alternates—L. H. Herring, H. K. Hinde. 10

Montana Conference.—*Clerical:* J. R. Murray. Alternate—S. B. Tabor. *Lay:* J. W. Kemper. Alternate—Z. B. D. Lafluere..... 2

New Mexico Conference.—*Clerical:* J. T. French. Alternate—W. E. Foulks. *Lay:* J. E. Swepston. Alternate—J. H. Harper..... 2

North Alabama Conference.—*Clerical:* H. C. Howard, Samuel L. Dobbs, James H. McCoy, John D. Simpson, Frank P. Culver. Alternates—V. O. Hawkins, Joseph T. Williams. *Lay*: J. B. Wadsworth, T. C. Banks, N. M. Rowe, M. K. Clements, E. J. Garrison. Alternates—Daniel Collier, Frank Jackson..... 10

North Carolina Conference.—*Clerical:* J. C. Kilgo, T. N. Ivey, J. D. Pegram, J. N. Cole. Alternates—F. D. Swindell, J. T. Gibbs. *Lay:* J. G. Brown, T. J. Jarvis, H. A. Page, J. F. Bruton. Alternates—W. B. Cooper, J. H. Bridgers..... 8

North Georgia Conference.—*Clerical:* W. F. Glenn, James H. Eakes, John D. Hammond, Beverly P. Allen, John W. Heidt, John B. Robins. Alternates—James N. Snow, M. J. Cofer, James E. Dickey. *Lay:* George M. Napier, W. G. Post, John D. Walker, E. W. Martin, J. T. Duncan, John W. Bale. Alternates—Charles L. Bass, J. S. Travis, J. F. Shannon..... 12

North Mississippi Conference.—*Clerical:* W. B. Murrah, J. W. Boswell, T. W. Lewis, W. S. Lagrone. Alternates—J. W. Dorman, J. H. Mitchell. *Lay:* J. R. Bingham, G. D. Shands, F. A. Critz, G. J. Leftwich. Alternates—J. G. Hamilton, J. H. Fraiser..... 8

North Texas Conference.—*Clerical:* J. H. McLean, J. W. Hill, G. C. Rankin, J. L. Morris, John M. Moore. Alternates—J. M. Peterson, E. W. Alderson. *Lay:* Charles H. Morris, P. C. Thurmond, L. Blaylock, R. C. Dial, Sidney Bass. Alternates—J. H. Matthews, W. C. Everett..... 10

Northwest Mexican Mission Conference.—*Clerical:* L. Reynolds. Alternate—J. F. Corbin. *Lay:* S. I. Esquivel. Alternate—E. Narro 2

Northwest Texas Conference.—*Clerical:* John R. Nelson, John M. Barcus, W. L. Nelms, O. F. Sensabaugh, J. G. Putnam, B. R. Bolton, H. A. Boaz. Alternates—James Campbell, Jerome Duncan, John R. Morris. *Lay:* W. E. Williams, Nat G. Rollins, S. W. Scott, J. T. McKeown, J. M. Robertson, R. S. Hyer, J. K. Parr. Alternates—W. C. Rylander, W. A. Putnam, J. W. Cartwright.... 14

Pacific Conference.—*Clerical:* J. E. Moore, John J. N. Kenney. Alternate—Mark Hodgson. *Lay:* G. V. Northey, James Sutherland. Alternate—Benjamin Campbell..... 4

South Carolina Conference.—*Clerical:* E. O. Watson, J. W. Daniel, John O. Willson, M. L. Carlisle, R. A. Child, J. A. Clifton. Alternates—H. W. Bays, R. E. Stackhouse. *Lay:* J. A. McCullough, Henry N. Snyder, George H. Bates, F. H. Hyatt, J. W. Hamel, P. A. Hodges. Alternates—I. W. Bowman, B. G. Gregg..... 12

South Georgia Conference.—*Clerical:* W. C. Lovett, W. N. Ainsworth, J. B. McGehee, B. Anthony, J. H. Scruggs. Alternates—T. D. Ellis, Ed F. Cook. *Lay:* W. B. Stubbs, Isaac Hardeman, J. L. Day, I. A. Bush, M. C. Austin. Alternates—W. A. Covington, V. L. Stanton 10

Southwest Missouri Conference.—*Clerical:* W. B. Palmore, C. H. Briggs, A. R. Faris, W. H. Winton. Alternates—W. T. McClure, Z. M. Williams. *Lay:* Samuel Orr, John A. Rich, Perry S. Rader, H. G. Henley. Alternates—George M. Jones, W. J. Catron, G. T. Taylor 8

St. Louis Conference.—*Clerical:* W. F. McMurry, T. E. Sharp, N. B. Henry. Alternate—W. R. Mays. *Lay:* J. W. Vaughan, P. E. Genoway, A. R. Byrd. Alternate—D. E. Grogean 6

Tennessee Conference.—*Clerical:* W. F. Tillett, J. T. Curry, H. B. Reams, W. R. Lambuth, E. B. Chappell. Alternates—T. A. Kerley, W. J. Collier. *Lay:* J. W. Irwin, J. D. Pullen, J. H. Kirkland, L. K. Hart, R. P. McClain. Alternates—Jo B. Morgan, J. L. Parkes, E. T. Sweeney 10

Texas Conference.—*Clerical:* Seth Ward, S. R. Hay, J. W. Downs, E. W. Solomon, J. T. Smith. Alternates—James Kilgore, V. A. Godbey. *Lay:* T. S. Garrison, Cone Johnson, D. H. Abernathy, H. C. Pritchett, L. L. Jester. Alternates—W. M. Stone, M. D. Fields. 10

Virginia Conference.—*Clerical:* Paul Whitehead, James Cannon, Jr., B. F. Lipscomb, J. C. Reed, W. J. Young, Richard T. Wilson, Richard H. Bennett. Alternates—W. G. Starr, J. T. Mastin, J. T. Whitley. *Lay:* J. W. Grandy, E. G. Moseley, W. W Smith, John P. Branch, J. E. Hines, R. E. Blackwell, Thomas J. Barham. Alternates—Frank Talbott, Augustus Wright, G. J. Hunt 14

West Texas Conference.—*Clerical:* J. D. Scott, W. J. Johnson, Sterling Fisher. Alternates—J. M. Alexander, J. W. Stovall. *Lay:* V. M. West, J. E. Pritchett, G. G. Johnson. Alternates—B. D. Orgain, S. D. Seale 6

Western Conference.—*Clerical:* Albert R. Williams. Alternate—W. H. Comer. *Lay:* J. B. Starnes. Alternate—J. C. Lovett 2

Western North Carolina Conference.—*Clerical:* James Atkins, J. H. Weaver, S. B. Turrentine, G. H. Detwiler, H. M. Blair, J. R. Scroggs. Alternates—J. C. Rowe, R. M. Hoyle H. F. Chreitzberg. *Lay:* C. H. Ireland, J. S. Martin, J. L. Nelson, W. R. Odell, W. G. Bradshaw, George L. Hackney. Alternates—F. M. Weaver, E. A. Cole, G. W. Hinshaw 12

Western Virginia Conference.—*Clerical:* Sam Robinson, T. S. Wade. Alternates—W. I. Canter, S. A. Donahoe. *Lay:* E. B. Hawkins, M. W. Thomas. Alternates—H. G. Armstrong, J. C. Mohle 4

White River Conference.—*Clerical:* W. C. Davidson, Z. T. Bennett. Alternates—Frank Barrett, M. M. Smith. *Lay:* J. J. Mardis, Ransom Gulley. Alternates—J. R. Metcalf, A. G. Henderson 4

Clerical delegates 146
Lay delegates 146

Total 292

ALPHABETICAL LIST OF DELEGATES ELECT.

CLERICAL DELEGATES.

Name.	Conference.
Adams, T. W.	Mississippi
Ainsworth, W. N.	South Georgia
Allen, Beverly P.	North Georgia
Allen, Young J.	China Mission
Alexander, Gross	Louisville
Anderson, James A.	Arkansas
Anderson, John A.	Baltimore
Andrews, A. L.	Alabama
Anthony, B.	South Georgia
Arnold, W. E.	Kentucky
Atkins, James	W. North Carolina
Barcus, John M.	Northwest Texas
Bennett, Richard H.	Virginia
Bennett, Z. T.	White River
Bishop, C. M.	Missouri
Blair, H. M.	W. North Carolina
Boaz, H. A.	Northwest Texas
Bolton, B. R.	Northwest Texas
Boswell, J. W.	North Mississippi
Brewer, Theodore F.	Indian Mission
Briggs, C. H.	Southwest Missouri
Brown, O. E.	Missouri
Burrow, James A.	Holston
Cannon, James, Jr.	Virginia
Carlisle, M. L.	South Carolina
Carlisle, Willis	Missouri
Carter, C. W.	Louisiana
Chappell, E. B.	Tennessee
Child, R. A.	South Carolina
Clifton, J. A.	South Carolina
Cole, J. N.	North Carolina
Coppedge, C. M.	Indian Mission
Cresap, S. P.	Missouri
Culver, Frank P.	North Alabama
Curry, J. T.	Tennessee
Daniel, J. W.	South Carolina
Davidson, W. C.	White River
Denny, Collins	Baltimore
Detwiler, G. H.	W. North Carolina
Dobbs, Samuel L.	North Alabama
Downs, J. W.	Texas
Du Bose, H. M.	Mississippi
Eakes, James H.	North Georgia
Faris, A. R.	Southwest Missouri
Fisher, Sterling	West Texas
Frazer, J. S.	Alabama
French, J. T.	New Mexico
Glenn, W. F.	North Georgia
Godbey, J. E	Little Rock
Hamill, Henry P.	Baltimore
Hammond, John D.	North Georgia
Hay, S. R.	Texas
Heidt, John W.	North Georgia
Henry, N. B.	St. Louis
Hensch, P. H.	German Mission
Hilburn, J. P.	Florida
Hill, J. W.	North Texas
Howard, H. C.	North Alabama
Ivey, T. N.	North Carolina
Johnson, W. J.	West Texas
Johnston, F. S. H.	Arkansas
Kennedy, J. L.	Brazil Mission
Kenney, John J. N.	Pacific
Kern, John A.	Baltimore
Kilgo, J. C.	North Carolina
Lagrone, W. S.	North Mississippi
Lamar, A. J.	Alabama
Lamar, Jesse S.	Indian Mission
Lambuth, W. R.	Tennessee
Lewis, T. W.	North Mississippi
Linebaugh, N. L.	Indian Mission
Lipscomb, B. F.	Virginia
Lloyd, W. F.	Louisville
Long, S. D.	Holston
Lovett, W. C.	South Georgia
Mahon, R. H.	Memphis

Name.	Conference.
Mann, E. G. B.	Kentucky
Mason, J. M.	Alabama
McCausland, C. L.	Columbia
McCoy, James H.	North Alabama
McGehee, J. B.	South Georgia
McLean, J. H.	North Texas
McMurry, W. F.	St. Louis
Moore, J. E.	Pacific
Moore, John M.	North Texas
Moore, L. W.	Florida
Morris, J. L.	North Texas
Morse, J. M.	Mississippi
Murrah, W. B.	North Mississippi
Murray, J. R.	Montana
Nelms, W. L.	Northwest Texas
Nelson, John R.	Northwest Texas
Nixon, T. J.	Florida
Onderdonk, F. S.	Cen. Mex. Mission
Palmore, W. B.	Southwest Missouri
Parker, Fitzgerald Sale.	Louisiana
Pegram, J. D.	North Carolina
Perry, J. W.	Holston
Prettyman, Forrest J.	Baltimore
Putnam, J. G.	Northwest Texas
Rankin, G. C.	North Texas
Reams, H. B.	Tennessee
Reed, J. C.	Virginia
Reynolds, L.	N. W. Mex. Mission
Richardson, Frank	Holston
Robins, John B.	North Georgia
Robinson, Sam.	Western Virginia
Ryland, E. P.	Los Angeles
Scott, J. D.	West Texas
Scroggs, J. R.	W. North Carolina
Scruggs, J. H.	South Georgia
Sensabaugh, O. F.	Northwest Texas
Simpson, John D.	North Alabama
Sims, William J.	Indian Mission
Sipple, B. D.	Missouri
Shangle, H. S.	East Columbia
Sharp, T. E.	St. Louis
Smith, J. T.	Texas
Solomon, E. W.	Texas
Stevenson, J. H.	Memphis
Tafolla, Santiago.	Mex. Bor. Mission
Taylor, W. F.	Kentucky
Tigert, Jno. J.	Louisville
Tillett, W. F.	Tennessee
Thomas, F. M.	Louisville
Thomas, James	Little Rock
Thompson, W. E.	Memphis
Tucker, R. W.	Louisiana
Turrentine, S. B.	W. North Carolina
Wade, T. S.	Western Virginia
Wainright, S. H.	Japan Mission
Ward, Seth	Texas
Ware, T. H.	Little Rock
Waterhouse, R. G.	Holston
Watkins, A. F.	Mississippi
Watson, E. O.	South Carolina
Weaver, J. H.	W. North Carolina
Westcott, J. W.	Illinois
Wheeler, T. S.	Denver
Whitehead, Paul.	Virginia
Williams, Albert R.	Western
Willson, John O.	South Carolina
Wilson, G. W.	Memphis
Wilson, Richard T.	Virginia
Winton, W. H.	Southwest Missouri
Young, W. J.	Virginia

LAY DELEGATES.

Abernathy, D. H.	Texas
Armstrong, Charles M.	Baltimore
Austin, M. C.	South Georgia
Bain, George W.	Kentucky
Bale, John W.	North Georgia
Ball, W. W.	Kentucky
Banks, T. C.	North Alabama
Barham, Thomas J.	Virginia
Bass, Sidney	North Texas
Bates, George H.	South Carolina
Bingham, J. R.	North Mississippi
Blackwell, R. E.	Virginia

Name.	Conference.
Blaylock, L.	North Texas
Bradshaw, W. G. W.	North Carolina
Branch, John P.	Virginia
Brown, J. G.	North Carolina
Bruton, J. F.	North Carolina
Boswell, W. M.	Florida
Bowers, E. J.	Mississippi
Bush, I. A.	South Georgia
Byrd, A. R.	St. Louis
Campbell, F. C.	Mex. Bor. Mission
Cantrell, J. M.	Holston
Casteel, B. J.	Missouri
Clements, M. K.	North Alabama
Cobb, W. L.	Columbia
Critz, F. A.	North Mississippi
Day, J. L.	South Georgia
Dial, R. C.	North Texas
Ditzler, W. G.	Indian Mission
Doss, J. M.	Indian Mission
Duncan, J. T.	North Georgia
Dungan, W. P.	Holston
Duty, C. H.	Kentucky
Enochs, E. A.	Mississippi
Esquivel, S. I.	N. W. Mex. Mission
Fishburne, Tipton T.	Baltimore
Garrison, E. J.	North Alabama
Garrison, T. S.	Texas
Genoway, P. E.	St. Louis
Glover, George B.	Florida
Glover, J. B.	Los Angeles
Grandy, J. W.	Virginia
Grote, F. A.	German Mission
Gulley, Ransom	White River
Hackney, G. L.	W. North Carolina
Hamel, J. W.	South Carolina
Hardeman, Isaac	South Georgia
Hart, L. K.	Tennessee
Hawkins, E. B.	Western Virginia
Henderson, C. C.	Little Rock
Henley, H. G.	Southwest Missouri
Hines, P. E.	Virginia
Hodges, P. A.	South Carolina
Howard, W. C.	East Columbia
Huddleston, A. Elias	Baltimore
Hughes, M. O.	Louisville
Hyatt, F. H.	South Carolina
Hyer, R. S.	Northwest Texas
Ireland, C. H.	W. North Carolina
Irwin, J. W.	Tennessee
Jackson, A. F.	Louisiana
Jackson, J. W.	Indian Mission
Jarvis, T. J.	North Carolina
Jenkins, J. M.	Arkansas
Jester, L. L.	Texas
Johnson, Cone	Texas
Johnson, G. G.	West Texas
Kemper, J. W.	Montana
King, Thomas B.	Memphis
Kirkland, J. H.	Tennessee
Knight, J. W.	Florida
Leavell, J. A.	Missouri
Leftwich, G. J.	North Mississippi
Lindenberg, Henrique.	Brazil Mission
Little, Lucius P.	Louisville
Lyell, J. R.	Missouri
Mardis, J. J.	White River
Martin, E. W.	North Georgia
Martin, J. S.	W. North Carolina
Matsumoto, M.	Japan Mission
McClain, R. P.	Tennessee
McCullough, J. A.	South Carolina
McGehee, H. B.	Mississippi
McKennon, A. S.	Indian Mission
McKeown, J. T.	Northwest Texas
Millsaps, R. W.	Mississippi
Morales, L. A.	Central Mex. Mission
Morris, Charles H.	North Texas
Moseley, E. G.	Virginia
Napier, George M.	North Georgia
Nelson, J. L.	W. North Carolina
Northey, G. V.	Pacific
Odell, W. R.	W. North Carolina
Orr, Samuel.	Southwest Missouri
Page, H. A.	North Carolina
Pak-lieu, Li.	China Mission
Parr, J. K.	Northwest Texas
Peeler, J. T.	Memphis
Penn, J. W.	Holston
Pepper, John R.	Memphis
Post, W. G.	North Georgia

Name.	Conference.
Pritchett, H. C.	Texas
Pritchett, J. E.	West Texas
Proctor, J. M.	Missouri
Pugh, Arthur B.	Baltimore
Pullen, J. D.	Tennessee
Rader, Perry S.	Southwest Missouri
Ramsey, W. K.	Little Rock
Rankin, D. R.	Indian Mission
Ratcliffe, W. C.	Little Rock
Rice, R. E.	Denver
Rich, John A.	Southwest Missouri
Robertson, J. M.	Northwest Texas
Rollins, Nat G.	Northwest Texas
Rowe, N. M.	North Alabama
Samford, W. H.	Alabama
Saylor, J. W.	Holston
Scott, B. H.	Memphis
Scott, S. W.	Northwest Texas
Sessions, A.	Alabama
Simpson, R. O.	Alabama
Shands, G. D.	North Mississippi
Smith, W. W.	Virginia
Snyder, Henry N.	South Carolina
Starns, J. B.	Western
Stuart, George R.	Holston
Stubbs, W. B.	South Georgia
Sutherland, James	Pacific
Swepston, J. E.	New Mexico
Thomas, M. W.	Western Virginia
Thomson, W. B.	Louisiana
Thurmond, P. C.	North Texas
Vaughan, J. W.	St. Louis
Vick, S. S.	Illinois
Wadsworth, J. B.	North Alabama
Walker, John D.	North Georgia
Walton, M. Lauck	Baltimore
West, V. M.	West Texas
Wheat, John L.	Louisville
White, H. H.	Louisiana
Wilkinson, J. A.	Alabama
Williams, W. E.	Northwest Texas
Wilson, C. E.	Arkansas
Wirgman, H.	Louisville
Woodson, H. P.	Missouri

CLERICAL ALTERNATES.

Alderson, E. W.	North Texas
Alexander, J. M.	West Texas
Anderson, John	Missouri
Anderson, Stonewall	Arkansas
Barrett, Frank	White River
Bays, H. W.	South Carolina
Blake, Eugene	Holston
Browder, Robert W.	Louisville
Bruce, J. L.	Brazil Mission
Burton, M. L.	Mississippi
Bush, David	Baltimore
Campbell, James.	Northwest Texas
Canter, W. I.	Western Virginia
Cofer, M. J.	North Georgia
Collier, W. J.	Tennessee
Comer, W. H.	Western
Cook, Ed F.	South Georgia
Cooper, I. W.	Mississippi
Corbin, J. F.	N. W. Mexican Mission
Cox, T. B.	Central Mexico Mission
Cox, W. M.	Alabama
Creitzberg, H. F.	W. North Carolina
Deering, John R.	Kentucky
Dickey, James E.	North Georgia
Dills, J. H.	East Columbia
Donahoe, S. A.	Western Virginia
Dorman, J. W.	North Mississippi
Duncan, Jerome.	Northwest Texas
Ellis, T. D.	South Georgia
Few, A. P.	Little Rock
Foulks, W. E.	New Mexico
Gibbs, J. T.	North Carolina
Godbey, V. A.	Texas
Hawkins, V. O.	North Alabama
Henry, J. M.	Louisiana
Hill, F. M.	Kentucky
Hodgson, Mark	Pacific
Hosmer, S. M.	Alabama

Name.	Conference.
Howell, R. P.	Los Angeles
Hoyle, R. M.	W. North Carolina
Hutchinson, John S.	Baltimore
Johnston H. B.	Memphis
Kerley, T. A.	Tennessee
Kilgore, James	Texas
Lehmberg, C. A.	German Mission
Lewis, J. A.	Denver
Mastin, J. T.	Virginia
Mays, W. R.	St. Louis
McClure, W. T.	Southwest Missouri
Meadows, A. J.	Memphis
Mitchell, J. H.	North Mississippi
Moore, M. H.	Missouri
Morris, John R.	Northwest Texas
Moseley, C. B.	Japan Mission
Mowre, E. H.	Columbia
Parker, F. N.	Louisiana
Pasco, Frederick	Florida
Patterson, Ira S.	Florida
Peterson, J. M.	North Texas
Piner, W. K.	Indian Mission
Price, R. N.	Holston
Reed, H. T.	China Mission
Regester, Eldridge V.	Baltimore
Roberts, C. F.	Indian Mission
Rowe, J. C.	W. North Carolina
Rushing, James T.	Louisville
Scott, T. D.	Little Rock
Smith, M. M.	White River
Snow, James N.	North Georgia
Stackhouse, R. E.	South Carolina
Starr, W. G.	Virginia
Stevenson, J. B.	Arkansas
Stovall, J. W.	West Texas
Sullins, D.	Holston
Swindell, F. D.	North Carolina
Tabor, S. B.	Montana
Watts, R. J.	Illinois
Whitley, J. T.	Virginia
Williams, Joseph T.	North Alabama
Wiliams, Z. M.	Southwest Missouri
Winton, G. B.	Mex. Border Mission

LAY ALTERNATES.

Armstrong, H. G.	Western Virginia
Barbee, J. Y.	Memphis
Bare, E. Chase	Baltimore
Barsam, J. H.	Arkansas
Bass, Charles L.	North Georgia
Bell, E. P.	Louisville
Beneke, C. H.	German Mission
Bonnell, A. E.	Indian Mission
Bowman, I. W.	South Carolina
Bridgers, J. H.	North Carolina
Campbell, Benjamin	Pacific
Carré, W. W.	Louisiana
Carter, J. C.	Florida
Carter, J. P.	Mississippi
Cartwright, J. W.	Northwest Texas
Catron, W. J.	Southwest Missouri
Clark J. B.	Illinois
Cole, E. A.	W. North Carolina
Collier, Daniel	North Alabama
Cooper, W. B.	North Carolina
Covington, W. A.	South Georgia
Crow, A. H.	East Columbia
Davis, Louis W.	Baltimore
Everett, W. C.	North Texas
Fields, M. D.	Texas
Figueroa, S. G.	Cen. Mex. Mission
Fraiser, J. H.	North Mississippi
Greene, J. B.	Alabama
Gregg, B. G.	South Carolina
Grogean, D. E.	St. Louis
Hamilton, J. G.	North Mississippi
Harper, J. H.	New Mexico
Hawkins, A. G.	Memphis
Henderson, A. G.	White River
Herring, L. H.	Missouri
Hinde, H. K.	Missouri
Hinemon, J. H.	Little Rock
Hinshaw, G. W.	W. North Carolina
Hughes, H. A.	Los Angeles

Name.	Conference.
Hunt, G. J.	Virginia
Jackson, Frank	North Alabama
Jones, G. M.	Southwest Missouri
Keen, W. C.	Louisville
Lafluere, Z. B. D.	Montana
Lamar, George H.	Baltimore
Lark, A. H.	Arkansas
Leigh, L. B.	Little Rock
Lovett, J. C.	Western
MacDonell, A. O.	Florida
Marshall, R. T.	Kentucky
Matthews, J. H.	North Texas
McCutchen, S. B.	Louisiana
McIntyre, J. S.	Indian Mission
Metcalf, J. R.	White River
Mohle, J. C.	Western Virginia
Morgan, Jo B.	Tennessee
Morrison, H. C.	Kentucky
Moses, Victor P.	Columbia
Narro, E.	N. W. Mexican Mission
Nishimara, S.	Japan Mission
Norvell, A. G.	Mississippi
Orgain, B. D.	West Texas
Parkes, J. L.	Tennessee
Peery, J. B.	Holston
Peters, H. G.	Holston
Putnam, W. A.	Northwest Texas
Riojas, A. C.	Mex. Border Mission
Robinson, E. R.	Denver
Rylander, W. C.	Northwest Texas
Seale, S. D.	West Texas
Shannon, J. F.	North Georgia
Stanton, V. L.	South Georgia
Stone, W. M.	Texas
Sweeney, E. T.	Tennessee
Talbott, Frank	Virginia
Tatum, W. S. F.	Mississippi
Taylor, G. T.	Southwest Missouri
Travis, J. S.	North Georgia
Vi-hoen, Yang	China Mission
Weaver, F. M.	W. North Carolina
White, T. A.	Alabama
Wright, Augustus	Virginia

Total clerical delegates	146
Total clerical alternates	81
Total lay delegates	146
Total lay alternates	82
Grand total	455

MEMBERS

OF THE

FIFTEENTH GENERAL CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH, SOUTH.

Alabama Conference.—*Clerical:* A. J. Lamar, J. S. Frazer, A. L. Andrews, J. M. Mason; W. M. Cox, clerical alternate, *vice* J. S. Frazer. *Lay:* W. H. Samford, A. Sessoms, R. O. Simpson, J. A. Wilkinson; J. B. Greene, lay alternate, *vice* W. H. Samford and A. Sessoms 10

Arkansas Conference.—*Clerical:* James A. Anderson, F. S. H. Johnston. *Lay:* J. M. Jenkins; J. H. Barsam, lay alternate, *vice* C. E. Wilson 4

Baltimore Conference.—*Clerical:* Collins Denny, John A. Kern, Forrest J. Prettyman, John A. Anderson, Henry P. Hamill. *Lay:* Arthur B. Pugh, Tipton T. Fishburne, M. Lauck Walton, Charles M. Armstrong, A. Elias Huddleston; George H. Lamar, lay alternate, *vice* M. Lauck Walton 11

Brazil Mission Conference.—*Clerical:* J. L. Kennedy 1

Central Mexico Mission Conference.—*Clerical:* F. S. Onderdonk. *Lay:* S. G. Figueroa, lay alternate, *vice* L. A. Morales 2

China Mission Conference.—*Clerical:* Young J. Allen 1

Columbia Conference.—*Clerical:* C. L. McCausland. *Lay:* W. L. Cobb 2

Denver Conference.—*Clerical:* T. S. Wheeler. *Lay:* R. E. Rice 2

East Columbia Conference.—*Clerical:* H. S. Shangle. *Lay:* W. C. Howard 2

Florida Conference.—*Clerical:* L. W. Moore, J. P. Hilburn, T. J. Nixon. *Lay:* George B. Glover, W. M. Boswell, J. W. Knight 6

German Mission Conference.—*Clerical:* P. H. Hensch. *Lay:* C. H. Beneke, lay alternate, *vice* F. A. Grote 2

Holston Conference.—*Clerical:* James A. Burrow, R. G. Waterhouse, Frank Richardson, S. D. Long, J. W. Perry. *Lay:* George R. Stuart, W. P. Dungan, J. W. Saylor, J. W. Penn, J. M. Cantrell. 10

Illinois Conference.—*Clerical:* J. W. Westcott. *Lay:* S. S. Vick ... 2

Indian Mission Conference.—*Clerical:* William J. Sims, Jesse S. Lamar, Theodore F. Brewer, N. L. Linebaugh, C. M. Coppedge. *Lay:* J. M. Doss, J. W. Jackson, W. G. Ditzler; J. S. McIntyre, lay alternate, *vice* D. R. Rankin; A. E. Bonnell, lay alternate, *vice* A. S. McKennon 10

Japan Mission Conference.—*Clerical:* S. H. Wainright; C. B. Moseley, clerical alternate, *vice* S. H. Wainright. *Lay:* M. Matsumoto. 3

Kentucky Conference.—*Clerical:* E. G. B. Mann, W. F. Taylor, W. E. Arnold. *Lay:* W. W. Ball, C. H. Duty..... 5

Little Rock Conference.—*Clerical:* J. E. Godbey, T. H. Ware, James Thomas; A. P. Few, clerical alternate, *vice* James Thomas. *Lay:* C. C. Henderson, W. C. Ratcliffe, W. K. Ramsey; L. B. Leigh, lay alternate, *vice* C. C. Henderson..... 8

Los Angeles Conference.—*Clerical:* E. P. Ryland. *Lay:* J. B. Glover 2

Louisiana Conference.—*Clerical:* Fitzgerald Sale Parker, C. W. Carter, R. W. Tucker; J. M. Henry, clerical alternate, *vice* R. W. Tucker. *Lay:* H. H. White, A. F. Jackson; W. W. Carré, lay alternate, *vice* W. B. Thomson..... 7

Louisville Conference.—*Clerical:* Jno. J. Tigert, W. F. Lloyd, F. M. Thomas, Gross Alexander. *Lay:* John L. Wheat, H. Wirgman, Lucius P. Little, M. O. Hughes..... 8

Memphis Conference.—*Clerical:* R. H. Mahon, J. H. Stevenson, G. W. Wilson, W. E. Thompson. *Lay:* John R. Pepper, J. T. Peeler, Thomas B. King, B. H. Scott..... 8

Mexican Border Mission Conference.—*Clerical:* Santiago Tafolla. *Lay:* F. D. Campbell..... 2

Mississippi Conference.—*Clerical:* A. F. Watkins, H. M. Du Bose, T. W. Adams, J. M. Morse. *Lay:* R. W. Millsaps, E. J. Bowers; W. S. F. Tatum, lay alternate, *vice* H. B. McGehee..... 7

Missouri Conference.—*Clerical:* C. M. Bishop, Willis Carlisle, O. E. Brown, S. P. Cresap, B. D. Sipple. *Lay:* B. J. Casteel, J. A. Leavell, H. P. Woodson, J. M. Proctor, J. R. Lyell; L. H. Herring, lay alternate, *vice* J. M. Proctor..... 11

Montana Conference.—*Clerical:* J. R. Murray. *Lay:* J. W. Kemper. 2

New Mexico Conference.—*Clerical:* J. T. French. *Lay:* J. E. Swepston 2

North Alabama Conference.—*Clerical:* H. C. Howard, Samuel L. Dobbs, James H. McCoy, John D. Simpson, Frank P. Culver; V. O. Hawkins, clerical alternate, *vice* Frank P. Culver. *Lay:* T. C. Banks, N. M. Rowe, M. K. Clements, E. J. Garrison; Daniel Collier, lay alternate, *vice* J. B. Wadsworth..... 11

North Carolina Conference.—*Clerical:* J. C. Kilgo, T. N. Ivey, J. D. Pegram, J. N. Cole. *Lay:* J. G. Brown, T. J. Jarvis, H. A. Page, J. F. Bruton..... 8

North Georgia Conference.—*Clerical:* W. F. Glenn, James H. Eakes, John D. Hammond, Beverly P. Allen, John W. Heidt, John B. Robins; James N. Snow, clerical alternate, *vice* W. F. Glenn. *Lay:* George M. Napier, W. G. Post, John D. Walker, E. W. Martin, J. T. Duncan, John W. Bale; Charles L. Bass, lay alternate, *vice* W. G. Post..... 14

North Mississippi Conference.—*Clerical:* W. B. Murrah, J. W. Boswell, T. W. Lewis, W. S. Lagrone. *Lay:* J. R. Bingham, G. D. Shands, F. A. Critz, G. J. Leftwich; J. G. Hamilton, lay alternate, *vice* G. J. Leftwich; J. H. Fraiser, lay alternate, *vice* G. D. Shands 8

North Texas Conference.—*Clerical:* J. H. McLean, J. W. Hill, G. C. Rankin, J. L. Morris, John M. Moore; E. W. Alderson, clerical alternate, *vice* G. C. Rankin. *Lay:* Charles H. Morris, P. C. Thurmond, L. Blaylock, R. C. Dial, Sidney Bass; W. C. Everett, lay alternate, *vice* R. C. Dial..... 11

Northwest Mexican Mission Conference.—*Clerical:* L. Reynolds. *Lay:* S. I. Esquivel..... 2

Northwest Texas Conference.—*Clerical:* John R. Nelson, John M. Barcus, W. L. Nelms, O. F. Sensabaugh, J. G. Putnam, B. R. Bolton, H. A. Boaz; Jerome Duncan, clerical alternate, *vice* H. A. Boaz. *Lay:* W. E. Williams, Nat G. Rollins, S. W. Scott, J. T. McKeown, J. M. Robertson, R. S. Hyer, J. K. Parr..... 15

Pacific Conference.—*Clerical:* J. E. Moore, John J. N. Kenney. *Lay:* G. V. Northey, James Sutherland..... 4

South Carolina Conference.—*Clerical:* E. O. Watson, J. W. Daniel, John O. Willson, M. L. Carlisle, R. A. Child, J. A. Clifton. *Lay:* J. A. McCullough, Henry N. Snyder, George H. Bates, F. H. Hyatt, J. W. Hamel, P. A. Hodges..... 12

South Georgia Conference.—*Clerical:* W. C. Lovett, W. N. Ainsworth, J. B. McGehee, B. Anthony, J. H. Scruggs. *Lay:* W. B. Stubbs, Isaac Hardeman, M. C. Austin; W. A. Covington, lay alternate, *vice* J. L. Day..... 9

Southwest Missouri Conference.—*Clerical:* W. B. Palmore, C. H. Briggs, A. R. Faris, W. H. Winton; Z. M. Williams, clerical alternate, *vice* A. R. Faris. *Lay:* Samuel Orr, John A. Rich, Perry S. Rader, H. G. Healey..... 9

St. Louis Conference.—*Clerical:* W. F. McMurry, T. E. Sharp, N. B. Henry. *Lay:* J. W. Vaughan, P. E. Genoway, A. R. Byrd; D. E. Grogean, lay alternate, *vice* A. R. Byrd..... 7

Tennessee Conference.—*Clerical:* W. F. Tillett, J. T. Curry, H. B. Reams, W. R. Lambuth, E. B. Chappell. *Lay:* J. W. Irwin, J. D. Pullen, J. H. Kirkland, L. K. Hart, R. P. McClain; J. L. Parkes, lay alternate, *vice* L. K. Hart; Jo B. Morgan, lay alternate, *vice* J. L. Parkes (seated in place of L. K. Hart)..... 12

Texas Conference.—*Clerical:* Seth Ward, S. R. Hay, J. W. Downs, E. W. Solomon, J. T. Smith; James Kilgore, clerical alternate, *vice* Seth Ward. *Lay:* T. S. Garrison, D. H. Abernathy, H. C. Pritchett, L. L. Jester; M. D. Fields, lay alternate, *vice* L. L. Jester 11

Virginia Conference.—*Clerical:* Paul Whitehead, James Cannon, Jr., B. F. Lipscomb, J. C. Reed, W. J. Young, Richard T. Wilson.

Richard H. Bennett. *Lay:* J. W. Grandy, E. G. Moseley, W. W. Smith, P. E. Hines, R. E. Blackwell, Thomas J. Barham; Frank Talbott, lay alternate, *vice* John P. Branch..... 14

West Texas Conference.—*Clerical:* J. D. Scott, W. J. Johnson, Sterling Fisher. *Lay:* V. M. West, J. E. Pritchett, G. G. Johnson.... 6

Western Conference.—*Clerical:* Albert R. Williams. *Lay:* J. B. Starns 2

Western North Carolina Conference.—*Clerical:* James Atkins, J. H. Weaver, S. B. Turrentine, G. H. Detwiler, H. M. Blair, J. R. Scroggs. *Lay:* C. H. Ireland, J. S. Martin, J. L. Nelson, W. R. Odell, W. G. Bradshaw, George L. Hackney..... 12

Western Virginia Conference.—*Clerical:* Sam Robinson, T. S. Wade. *Lay:* E. B. Hawkins, M. W. Thomas..... 4

White River Conference.—*Clerical:* W. C. Davidson, Z. T. Bennett. *Lay:* J. J. Mardis, Ransom Gulley; A. G. Henderson, lay alternate, *vice* J. J. Mardis..... 5

Clerical delegates 155
Lay delegates 151

Total 306

RULES OF ORDER

ADOPTED BY THE GENERAL CONFERENCE.

RULE 1. The regular hour of meeting shall be 9 A.M., and of adjournment 1 P.M. A majority of those present and voting may extend the session temporarily, but the hour of meeting shall not be changed unless by a vote of two-thirds.

RULE 2. The presiding officer shall cause the session to be opened promptly with divine service; and after reading and approval of the journal, the following shall be the order of business:

(1) Reports of standing committees.

(2) Reports of special committees.

(3) Appeals, memorials, and petitions.

(4) Resolutions. (The call for resolutions shall be made by Conferences.)

No new business shall be introduced after the tenth day, except by a suspension of the rule.

RULE 3. Special committees ordered by the Conference shall be appointed by the bishop presiding at the time. A member may decline to serve on more than one such committee.

RULE 4. When the report of a committee is under discussion, the chairman of that committee, or one of the members selected by the chairman or by the committee, shall have the right to close the discussion, and the call of the previous question shall be subject to that right.

RULE 5. The presiding officer shall decide all questions of order, subject to an appeal to the Conference. When such appeal is taken, the person appealing shall be allowed to state the ground of his appeal, and the Chair the ground of his decision. In each case such statement shall not exceed five minutes. Otherwise than this the vote shall be taken without debate.

RULE 6. Every resolution shall be in writing and in duplicate, signed by at least two members; and every substitute or amendment and report of a committee shall be in writing and in duplicate.

RULE 7. All papers designed to go before committees shall be referred to the committee named by the mover, unless objection is made.

RULE 8. All papers proposing changes of the Discipline, whether they be reports of committees or original propositions offered under

Rule 2, or otherwise, shall specify by chapter, paragraph, section, or page the passage to be affected, and also recite the language as it will read when amended.

RULE 9. A report or other paper shall be considered in possession of the Conference when it has been presented and read by the Secretary; but any such paper or resolution may be withdrawn at any time before action thereon by the Conference.

RULE 10. In the disposition of matter before the Conference, the following motions shall have precedence:

(1) Lie on the table.
(2) The pending question.
(3) The previous question.
(4) Postpone to definite time.
(5) Commit.
(6) Amend.
(7) Substitute.
(8) Indefinite postponement.

(9) It shall be in order to offer an amendment to an amendment, and one amendment to a substitute. Should a motion assume this shape, the order of voting shall be as follows:

(*a*) On the amendment to the amendment;
(*b*) On the amendment, thus perfecting the main question;
(*c*) On the amendment to the substitute;
(*d*) On the substitute;
(*e*) On the main question.

RULE 11. Every member desiring to speak shall arise from his seat and respectfully address the President, and shall not be interrupted when speaking unless when called to order by the President, or by a member of the Conference through the President, in which case Rule 5 shall not apply. By permission of the Conference, a member may explain if he claims to be misrepresented.

RULE 12. No member shall speak more than twice on the same question, nor more than fifteen minutes at one time, without leave of the Conference; nor shall any member speak more than once until every member choosing to speak shall have spoken.

RULE 13. No member, unless unavoidably hindered by sickness or otherwise from being present, shall absent himself from the sessions of the Conference without leave.

RULE 14. Every member who is within the bar when a question is put shall vote, unless the Conference excuses him; and no member shall be allowed to vote who is not within the bar when the question is put, unless by leave of the Conference granted in case where he has been necessarily absent.

RULE 15. Whenever a member shall move the "previous question," the Chair shall demand, "Shall the question now be put?" and the vote on such motion shall be taken without debate. If a majority of the members voting sustain the call, the President shall put the question then pending without debate, except as provided in Rule 4.

RULE 16. A motion to reconsider may be made on the day of the vote or the day after, immediately after the reading of the journal, by any member who voted with the majority.

RULE 17. On demand of one-fifth of the members of the General Conference, a recorded vote by yeas and nays shall be taken.

RULE 18. A calendar shall be kept by the Secretary of the reports from committees and of orders of the day, which shall be listed according to the time of their presentation or fixing; and they shall be considered by the Conference in the order of the calendar, unless the Conference by vote of the majority order otherwise.

RULE 19. A motion to adjourn made by a member entitled to the floor shall always be in order, and shall be taken without debate.

RULE 20. No proposition to change the Discipline shall be considered until it has been at least one day in the possession of the Conference.

RULE 21. These rules shall not be changed or suspended except by a majority of two-thirds of all the members present and voting.

BISHOPS' ADDRESS.

Read Before the General Conference at its First Session, Thursday Morning, May 3, 1906.

DEAR BRETHREN: We cordially greet you, the chosen representatives of the Annual Conferences and our fellow-workers in the kingdom of God, in the name of our common Lord, and earnestly invoke the divine blessing upon your great quadrennial gathering. May you be preserved in health amid the exacting and responsible labors of the session, and be amply indued with that wisdom which cometh from above, for all your varied and important duties! Assembling under circumstances so gracious, and in a time so propitious, and with responsibilities so momentous, we devoutly pray that the great Head of the Church may grant you "the spirit of power, of love, and of a sound mind." "And we have confidence in the Lord touching you, that ye both do and will do the things" that will make for the continued peace and larger prosperity of our beloved Zion. But as there can be no outpouring of the Spirit without a previous outpouring of souls to God, our prayer is that this General Conference may wait on the Lord for the manifestation of the Holy Ghost.

In all suggested modifications of our wonderful system we are sure you will exercise wise and prudent reserve. To meet the pressing needs and inevitable changes of the growing years, there must, from time to time, be readjustment of our ecclesiastical polity. We will not hold to a theory because it is old or continue a statute simply as a tribute of respect to the fathers. Efficiency is the test of value and the tenure of service. On the other hand, we will not, without wise caution and most patient consideration, radically modify a system of government that has contributed so marvelously to the almost unexampled success of a century and more. Not every change is a reform, and all modifications are not improvements.

We rejoice with you and "give thanks to God and the Father of our Lord Jesus Christ" for the manifold tokens of favor vouchsafed to the Church during the past four years, and for the large measure of success which has attended the labors of faithful brethren throughout our widely extended Israel. There has been substantial and gratifying progress in every well-organized department of our connectional service. Revivals have been gracious and widespread, attesting the old-time power of the gospel and the witnessing presence of the Holy Ghost. In many places we have seen "the glory of the Lord, and the excellency of our God." There have been signal victories all along our far-flung battle line. In the home land and in the distant fields a cloud of glory has hovered over our heroic legions. God has moved in a mighty and mysterious way. While results have not equaled our highest hopes and

well-meant efforts, we have every reason for devout thanksgiving and renewed consecration. History is a mighty support to faith. Memory is an inspiration to spiritual courage. We may have looked forward with fear; we turn our eyes backward in perfect confidence. And when hope has found its fruition—when faith has suffered no disappointment—when Providence has been vindicated by the story of years—we enter upon a new quadrennium with steadier step and firmer trust and higher courage.

The last four years have been happily free from any disturbing or exciting questions of connectional administration. No great issue has occasioned heated discussion or sharp division or factional separation. We have had peace in all our Zion. Unity and harmony have prevailed throughout the entire connection. And we have possibly never known a period of more harmonious coöperation or ceaseless activity or aggressive enterprise.

The statistical returns are altogether encouraging. The increase of members during the past four years was 109,427, as against only 38,085 during the preceding quadrennium. We have now 1,614,648 members, 1,039,785 Sunday-school scholars, and 120,487 Epworth League members. The receipts of our Board for Foreign Missions for this quadrennium were $1,659,941, an increase over the preceding four years of $645,673. The collections for Church Extension were $372,649.30, an increase of $112,833.68 over the quadrennium ending in 1902. During the past year the Woman's Foreign Missionary Society received $155,909 and the Woman's Home Mission Society $101,728. If these amounts be added to the receipts by the General and Annual Conference Boards, we have a sum total for home and foreign missions during the year now closing of $955,779.

Decreasing Supply of Ministers.

But while deeply grateful for so many tokens of divine favor, and cheered by the gracious results of a really great quadrennium, some things give us grave concern, and call for importunate prayer. First of all, we lament, with anxious fear, our decreasing supply of ministers. All the evangelical Churches are feeling a measure of alarm. New fields are opening and new demands for ministerial service are multiplying, but the laborers are few, and comparatively decreasing. All the Annual Conferences are in need of more and better-qualified men. On every devout lip is the earnest question, "What is the matter?" Has the Church so dishonored herself as the Bride of Christ that she has lost power to bear and train prophets for the Lord? And this comes not alone from constitutional prophets of woe. It is the burden of sincere souls, loyal to Christ and the Church, and who are, by nature and grace, ardent and enlightened optimists.

Various theories have been suggested in order to account for this meager response to the Lord of the harvest. Doubtless the answer is, a decline in the spiritual tone of our family life. It is much to be feared that a subtle, alluring, materialistic spirit is affecting our homes and

diverting the thoughts of our sons from the simple life and the blessed privilege of preaching the glorious gospel. The meager stipends of preachers, while other professions offer such large rewards, intimidate the faith of some who may have heard the call of duty.

Our appeal to the ministry is, that we make up for any lack of laborers by extraordinary diligence and singular consecration to our high calling. The conviction deepens with us that a revived ministry is the need of the times; a ministry rejoicing in a conscious salvation, walking and talking with a living Christ, whose glowing and growing experiences accord with the blessed doctrines of revelation. We must know God if we would make God known. Let us preach a known and a felt Christ. And any man may well fear that he has lost the call to preach if he has lost the power to convert.

In many Churches of the East there is in the pulpit a crucifix, in full view of the officiating priest, and the figure of a dove with outstretched wings on the canopy just above his head. The idea was, that every minister who stood up as a teacher of righteousness should have the crucified Lord before his eyes, and the Holy Spirit hovering over him to inspire his words and kindle his ardor. What they have in image may we have in fact, the uplifted cross for the expiation of all sin and the informing and indwelling Spirit to inflame our desires!

Local Preachers.

We also call to your serious attention the ominous and rapid decline in the number of local preachers. Whatever the cause or causes, this once potential ally of the pastorate is decreasing every day. In the early days of American Methodism local preachers were the "right arm" of the itinerant ministry, and without doubt made the marvelous triumphs of the Church a glorious possibility. It may be that the policy of subdividing circuits and multiplying stations, each under the care of a pastor, is largely responsible for this decline.

Ten years ago our General Minutes reported 6,724 local preachers; to-day we have only 4,718, a decrease of 2,006. Whether the office and work of the local preacher are ever to be restored to former efficiency may be a matter of great doubt. If not, we certainly should consider how to develop a system of lay agency.

We find also in many parts of the connection a desire to restore to the Quarterly Conference the authority to license preachers. The matter is respectfully referred for your patient consideration.

Certain Problems of Southern Methodism.

Certain grave problems, that have been prominent and more or less perilous in other sections of our country, have only recently become acute in the South. The problems of the city, of rapidly increasing wealth, of the employer and the employed, of factory districts, of congested foreign populations, and of the forsaken rural sections have been transferred to these parallels. We have been a rural and a pastoral people. But now conditions are rapidly changing. Foreigners from

Southern Europe are coming by the thousand, factories are multiplying, village and country neighborhoods are breaking up, and people are drifting into town and city. A wise, constructive statesmanship suggests that we now prepare for the inevitable to-morrow.

The amazing industrial development of the states where our Church is strongest and our responsibility greatest brings before us new and urgent issues. The South is feeling the thrill and pulse-beat of great industrial activities. A new commercial era gladdens and brightens the long prostrate land. But few harps now hang upon the willows. Every one is ringing out the notes of marvelous progress. Factories of various kinds are being built; railway lines, at the cost of many millions, are stretching out in every direction; lands, long unoccupied and bringing no revenue to the state, are being purchased by the hundred thousand acres. Crops have been diversified and industries multiplied to the enrichment of every section. Of our Southern country it may now be said: "Their land also is full of silver and gold, neither is there any end of their treasures." Hopeful is the spirit of our people and wonderfully bright the future of this section. The star of a new industrialism has turned Southward and lingers in the skies that bend over the lower Mississippi Valley. Within the near future there is sure to be a shifting of the centers of trade and manufacture. The completion of the Isthmian Canal will bring the Orient close to our very doors. Down the Mississippi and over the Gulf the products of the great Northwest will float at less cost than over the steep grades of the Alleghanies to the Atlantic or the Rockies to the Pacific.

The South to-day has a population of 25,000,000, as against 33,855,000 for the rest of the country in 1880. The South has more money invested in cotton mills than all the rest of the country in 1880. The consumption in its own mills is 800,000 bales greater than all the rest of the mills in the United States twenty-five years ago. Its production of bituminous coal is almost twice as great—70,000,000 tons, as against 35,000,000; its petroleum output, 42,495,000 against 26,107,000. It is freely predicted, and with reason, that this section, with its abundant stores of ore and coal and limestone in such close proximity, bids fair, in the next quarter of a century, to dominate the basic steel industry of the world. The total value of its farm products is $200,000,000 greater than in all the rest of the country in 1880. New Orleans now ranks second only to New York among American exporting ports, and Galveston is third. Gulfport, Miss., leads all domestic ports in its shipment of lumber, Pensacola in sawed timber, and Mobile in cross-ties. These figures indicate that by the resistless logic of history the South is soon to achieve commercial supremacy, if not regain political ascendency.

Now in the midst of these activities the Church must be active. A new and larger programme of missions must be provided. Every toiler must be in the field, every sentinel at his post, every watchman on the wall. This amazing industrialism has developed a materialistic spirit hitherto unknown among us that menaces the very kingdom of Christ.

Material prosperity may be the peril of the Church. The fiber of her strength, toughened through years of adversity, may be weakened by wealth. The patriarch's pillow was a stone, but he had visions of angels and the glory that should follow. Wealth, luxury, ease may enfeeble energy and dull the spirit of a divine compassion. "The smoothness of conventional routine" deadens the soul. Thus affected, the Church is in danger of becoming the priest and the Levite that pass by on the other side.

Along with these rapidly accumulating fortunes there must be developed a loftier appreciation of the stewardship of wealth. Bitter prejudice, born of poverty, can be removed only by the redemptive agency of the gospel and the slow processes of education on the one hand and the beneficent use of wealth on the other. If the vast triumphs of commercial genius are converted into means for the betterment and not the oppression of the poor, hostility will cease, and the spirit of brotherhood prevail. The courageous application of the fundamental laws of righteousness and love to every great social and industrial problem is the chief duty of the Church.

Another factor has entered into the problems that demand the attention of Southern Methodism—the question *of foreign immigration.* During the year 1905 the immigration records show that 1,026,499 immigrants landed on our shores, 700,000 of whom were from Southern and Eastern Europe. Vast numbers were totally illiterate and alien to our national customs and ethical standards and public spirit. This enormous and miscellaneous mass of foreign ignorance and poverty severely strains the assimilating power of our social institutions, and constitutes a perilous menace to our Christian civilization. Until very recently the South has been but slightly affected by foreign immigration. The vast thousands coming annually from Southern Europe have been distributed over the North and West. Now, however, the tide has turned Southward, with Galveston and New Orleans as popular ports of entry. The Italian Ambassador at Washington has indorsed an organized movement to turn Italian immigration Southward, as agricultural and other laborers; and certain legislation is pending in Congress looking to the distribution of immigrant populations over the entire South. In Tampa, Fla., there is a "Little Italy" with 6,400 inhabitants. Already in some of our states there are large foreign communities, as yet ignorant of our language and unacquainted with our national genius. To meet these coming thousands with the educative and redemptive agencies of the gospel is the urgent duty of the Christian Churches of these Southern states. When the Lord saw the multitudes who were as sheep without a shepherd, it is said that "he was moved with compassion." That same compassionate love for neglected peoples and the Christless multitudes must stir the energies of the Church to-day.

And with these come *the enormous problem of the city.* We can scarcely appreciate the tremendous significance of the city in modern life. There is an old saying: "What Lancashire thinks to-day, England

will do to-morrow." With an undreamed-of emphasis it may be said: "What the city determines to-day, the country will do to-morrow." After all that may be said about the moral value of country life and the virtues of the rural gentleman, the real rulers of the nation are the men of the city. They control not only the prices of the stock market, but establish the ethical standards of the nation and determine its political destiny. A discriminating and philosophical student of conditions obtaining in this country has said: "If America does not remake its cities, they will remake America." That is not the statement of an alarmist or the evil prophecy of an enemy, but the timely warning of a faithful friend.

The overcrowded populations of the city are compelled often to live under conditions that produce moral stupor, which becomes practical heathenism. And nothing can cleanse and purify these breeding grounds of anarchy and vice but the ethical and vital principles of the gospel.

A few figures will indicate the ominous growth of cities in the United States:

	Per Cent.
Of our total population in 1820 they constituted.....	4.9
In 1840	8.5
In 1860	16.1
In 1880	22.5
In 1890	30
In 1900 .....over	33.33

And within recent years a full share of this amazing growth of cities is found in the South. Long a peaceful, pastoral people, living on farms and in villages, we are now rapidly becoming a manufacturing and commercial population, residing in busy towns and crowded cities.

Years ago a distinguished minister of another Church made this public statement: "The frontiers of modern civilization are in the great cities, and America expects Methodism to man the frontiers." The rugged faith of the spiritual frontiersman and pathfinder that made so brilliant the history of our itinerant fathers is the demand of these strenuous times. The forces that confront and menace the Church are not tyrannous and bloody, as in the days when martyrs died in flood and flame, but are none the less dangerous and dreadful. Our prayer is that Methodism will not disappoint the expectations of Christian America.

And this drift from country to city has, in many sections, so seriously weakened the circuits as to constitute the gravest embarrassment to the Conference Boards of Missions. Strong pastoral charges have become dependent upon missionary aid. How to provide for those thinly populated districts, without practically abandoning the entire field, is often a supreme question in Annual Conference administration.

All of these stupendous facts suggest the wisdom of considering what changes in our missionary organization are necessary in order adequately to meet conditions that are growing more urgent every hour. You

may find it best, in view of the limited resources of Annual Conference Boards, to make missionary organizations in cities of twenty thousand inhabitants and more auxiliary to the Parent Board, and provide that the missionaries there employed shall be under the missionary rule as to qualifications and tenure of service.

Foreign Missions.

The past quadrennium has been the greatest in the history of the missionary operations of our Church. The discussion of missionary obligation in sermons and in addresses at missionary institutes, and the survey of the fields and the facts in the numerous mission study classes held by our young people, have deepened conviction and intensified interest to such an extent that the Church has responded as never before. Seventeen Annual Conferences, 121 districts, and 3,227 pastoral charges have paid their assessments in full for foreign missions; and yet less than one-third of our people give to this cause.

During the quadrennium just closed the total receipts of the Board of Missions for foreign missions have been as follows:

1902-03	$ 366,180
1903-04	389,056
1904-05	436,859
1905-06	467,902
Total	$1,659,997

The Woman's Foreign Missionary Society has received during the past year $155,909, an increase of $3,216, which, added to $467,902, the total receipts of the General Board, makes $623,811 for the year 1905-06. The collections for domestic missions have amounted to $228,240 during the past year, and by the Woman's Home Mission Society, $101,728, or a total of $329,968. The sum total for home and foreign missions during the year 1905-06 amounts to an aggregate of $953,779.

During this quadrennium a princely giver left the Board its largest bequest—$35,000. All honor to the blessed memory of Richard M. Scruggs!

China.

China is at once the greatest and most difficult of mission fields. We have been working there for over half a century, and the numerical results seem meager. But it must not be forgotten that an immense amount of preparatory work had to be done in mastering the language—in the preparation of a literature—in the provision of an adequate equipment of churches, schools, and hospitals. The work is now well organized and is making progress beyond anything we have known in the history of our mission.

The establishment of the Soochow University and the Laura Haygood Memorial for the higher education of women, the enlargement of our medical work, the opening of two walled cities—Huchow and Chang-

chow—as evangelistic centers, and the establishment of the Union Publishing House in Shanghai are fair indications of the aggressive policy which is being pursued.

The empire is in a state of unrest, due probably more to the leaven of new ideas than to the existence primarily of anti-foreign spirit. We are humiliated, however, to confess that much of the recent agitation in China against American commerce, and which, of necessity, affects more or less all missionary operations, has been largely occasioned by the unsympathetic and sometimes vexatious, if not vicious, administration of the Chinese Exclusion Law. The Chinese government and people make no complaint against the exclusion of coolie labor from America, but they do resent the hardships to which the merchant and student classes have been subjected. We cannot make too strong a protest against the infliction of personal indignity upon the representatives of any nation, and sincerely hope the measures recommended by President Roosevelt will lead to the amelioration of present conditions.

In April, 1907, there will be held in Shanghai a General Conference of Missionaries in commemoration of the opening of Protestant missionary work in China by Robert Morrison, just one hundred years ago. An invitation has been extended our Church to send one or more representatives to this great gathering.

Japan.

Marvelous changes have been wrought in Japan. She has turned her back rather scornfully upon the dead past and is facing an ambitious future. She has welcomed the stir and mighty energy of Western civilization, without its Christian religion. She has appropriated the enterprise of the West without its ethics—its utilitarianism without its faith.

It is the sublime opportunity and divine mission of the Church to challenge this eager thought, and, while not arresting its movement, direct it into divine channels. When the mind is most alert the Holy Spirit can more speedily and savingly work. So as the island kingdom is emerging from the rigid, stolid conservatism of the past, and is feeling after the power and thrill of a new life, the Church must act promptly and vigorously, or superstition will give way to rank infidelity. That a wonderful change has been wrought, the faded shrines and weather-worn temples of the country amply and eloquently testify. The old faiths have largely lost their grasp upon the national mind, but the true light has not yet shined upon it. Japan is in the eye of the world, and must command the special concern of the Church of Christ. As goes Japan, so will be the Orient. The increasing influence of Japanese in China and their dominance in Korea give almost perilous significance to Japan as a field for missionary endeavor. The times will not wait. We must move quickly and with increasing force. Hesitation now may mean a long postponement of that Orient morn when those fair lands shall know the Christ.

Hardly greater emphasis could be given to the preceding statement

than by the fact that we have just been offered a great temple grove, adjoining the campus of our college in Kobé, with a Shinto shrine in the midst of it. This center of worship has probably been in existence for over a hundred years. Our people have not been slow to appreciate the strategic importance of Japan, and through their liberal gifts the beautiful Branch Memorial Chapel crowns the hillside where Kwansei Gakuin is located, and a main building for our Hiroshima Girls' School is in process of erection.

There is no more significant event in the history of our missionary operations than the adoption, on the 15th of March, in Baltimore, of a basis of union for the two Episcopal Methodisms in Japan, drawn up by the commissioners authorized by the General Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South.

Korea.

Korea has proved one of the richest mission fields of the world in immediate and large results. Every year has marked an epoch and each decade has become an era. The missionaries have less cause for discouragement than in any other field. Their only embarrassment has been the eagerness of the people to hear the gospel and seek instruction.

The characteristic feature of our work in Korea during the quadrennium has been a widespread revival movement. The openness of the people to the gospel has been remarkable. The only limitations upon our missionaries have been lack of time and strength. The country is small and could be easily compassed. We should throw in strong evangelistic forces, and possess the land before the tide of commercialism sets in, or the dominance of an alien people arouses the Koreans to restlessness or resistance.

Cuba.

The growth of the work on the little island to the south of us has been marvelous. Beginning with twenty-four members at the close of the war with Spain, and these huddled together for service in a little rented room in Havana, we now have 1,949 members and a large number on the list of candidates for Church membership. The bishop in charge of that mission was compelled last year to make this statement: "The work of evangelization has progressed so far that I was forced to call a halt for lack of men and money to care for the fruits already won by the toil of our little force." We occupy every important provincial center and are extending our lines on every side, reaching out even to the Isle of Pines.

Mexico.

Under the presidency of that remarkable man, Gen. Porfirio Diaz, the Republic of Mexico has enjoyed a long period of tranquillity, and has grown with wonderful strides in the development of her resources and the upbuilding of her institutions. American investments are represented there by a sum hardly less than one billion dollars, and numer-

ous American colonies are springing up in the cities. It is said that there are 10,000 Americans in the capital itself. They should be included in our plan of evangelization.

Perhaps one of the most important features of our work in Mexico, in the three Annual Conferences, is the training school for young preachers at San Luis Potosi. As the foreign fields must be evangelized through a trained agency, it is imperative that our training schools should have all the equipment and endowment essential for the best work.

Brazil.

The liberality of our Church in Brazil is beyond all praise. Something over $16,000 was contributed last year by our native members for all purposes, and much of this represents self-denial and heroic endeavor. Too much cannot be said for the work done by our women in Brazil and in Mexico, who, through their schools, have been reaching every class, and in some cases the highest families in the land. One of the greatest needs is an endowment for Granbery College, which is our only institution for training young men for the ministry. And hardly second to this is that of a generous fund for the translation and publication of Christian literature. The meagerness of such literature is pathetic. Stalker's "Life of Christ," Binney's "Compend," and eleven of Wesley's "Sermons" are about the only available books in Portuguese for ministerial students, and the "Sermons" are out of print.

Mission to the Jews.

During the quadrennium a mission to the Jews has been opened, with the Rev. Julius Magath in charge. Eminently qualified for work among his own people, he has been given a cordial welcome in a number of Jewish centers in the South, where he has found a decided drift from the religion of their fathers.

Statistics from the Foreign Field.

Missionaries in our six foreign fields	251
Native preachers in the traveling connection	104
Bible women	146
Members	17,624
Increase (or 12.7 per cent)	1,973
Sunday-school scholars	16,533
Schools and colleges	116
Pupils in same	9,960
Patients treated in four hospitals	40,678
Raised on the field for all purposes	$ 36,897
Property valuation	1,428,464

The Missionary Training School.

The need of trained workers to meet the growing demands in our cities, mill towns, mining districts, and among the increasing immigrant population, as well as skilled workmen for our foreign fields, has

led to the establishment by the Board of a school which has already demonstrated the claim for such work. The lectures have been of a high order, and the publication of a number of these in pamphlet form, in an edition of 120,000, has greatly aided the cause of missionary education. We need to increase the circulation of such information as shall bring our people in sympathy with that wider evangelization which looks to the betterment of mankind socially as well as religiously.

The Young People's Department.

There is no phase of educational missionary work more far-reaching in its results than that among the young people. A helpful series of handbooks and pamphlets have been prepared, and are in circulation among our Epworth Leagues. These have so stimulated systematic study that whereas three years ago there were only forty-two classes organized, and four hundred and sixty-nine members enrolled, we now have over three hundred classes and more than four thousand young men and women engaged in the regular study of missions. This will constitute a great reserve corps for reënforcing our missionary work.

Recommendations.

1. A reorganization of our missionary educational work which will secure the active coöperation of pastors, of officers of Epworth Leagues, and superintendents of Sunday schools in the formation of mission study classes and in a wider circulation of our missionary literature.

2. The expansion of the work of translation of our choicest Christian literature into Spanish and Portuguese.

3. The development of the Young People's Missionary Department under the auspices of the Board of Missions which shall bring the Epworth League and the Sunday school into closer coöperation in missionary educational work.

4. The holding of an annual meeting in Nashville, or some other central point, of Conference Missionary Secretaries and representatives of Domestic Boards of Missions, when, under the leadership of the Secretaries of the General Board, important questions of policy and methods may be discussed. This meeting would prove an important factor in the development and unification of mission work among our mining population, foreign immigrants, in our mill towns, and in the down-town Church work in our large cities.

5. In view of the imperative necessity of strengthening our hold upon the city, the establishment of a department of home and city missions, under the direction of the Board of Missions, with an assistant secretary in charge, who shall be elected and salaried by the Board; the relation of this secretary to the Domestic Boards of Missions and to the City Mission Board to be advisory and coöperative.

6. Candidates for City Missions to be accepted by the Committee on Candidates of the Board of Missions, on the basis of candidates for foreign work as to fitness and tenure of service, and when accepted to be

nominated for an appointment to the bishop in charge of the Conference in which they are to work.

7. The union of the Woman's Home and Foreign Missionary Societies of the Methodist Episcopal Church, South. The President, Vice President, and the Board of Managers of this unified Society to be nominated by the Committee on Missions of the General Conference, as in the case of the members of the Board of Missions. The Secretaries of this Woman's Missionary Society, one for the Home and one for the Foreign Department respectively, to be elected by the Board of Managers.

Woman's Foreign Missionary Society.

At the close of the eighth quadrennium of the Woman's Board of Foreign Missions there is cause for genuine rejoicing. In the providence of God, and under his guidance, with the zeal, faith, and hope of a devoted constituency, the Woman's Board has grown in intelligence and spirituality, as well as material prosperity. No new countries have been entered during the past four years, but some new stations have been occupied. A much larger per cent. of conversions have been reported from the foreign fields, notably from Korea, China, and Mexico. Wonderful revivals have characterized these countries, both among the adult natives and the pupils of our schools. Fifteen additional missionaries have been sent out, and only a comparatively few have retired. New school property has been acquired in Korea, China, and Brazil, and the property on the Mexican Border which was destroyed by a cyclone in April last has been rebuilt.

Collections during the past four years amount to $494,871.69. There are sixty-eight missionaries, who, with helpers, native and foreign, do school work and evangelistic work, carrying the gospel into the native homes, and training the young for God's service. The periodicals issued are more and more prized by the women of the organization. The *Woman's Missionary Advocate* is more than self-supporting, because of the increased circulation, and the *Little Worker* is doing much for the children. The demand for missionary literature was never before so great. Study circles multiply, and an eagerness to know is marked. Many societies support individual missionaries, and the demand for such specials grows.

Woman's Home Mission Society.

The Woman's Home Mission Society has had a quadrennium of phenomenal success. The membership has more than doubled, and the income has increased fully threefold. The parsonages helped by the Conference Societies and the General Board have exceeded in number and amounts any previous period of the Society's helpful history.

The Home Mission Society now cares for fifteen educational centers, ranging from industrial to normal schools, with a pupilage of more than five thousand. A night school and day school for Italians at Tampa are among the new institutions of the quadrennium.

On the Pacific Coast the struggling night schools for Japanese have

been housed, and at present there are three homes for these foreigners, run on the coöperative basis. They touch more than two hundred of the Japanese annually who come from the provinces of Japan, where the General Board has established missions. As a direct result of these homes and schools two regular Japanese churches have been established, with a membership of something like forty, who have learned to know of our Christ either through Methodist mission schools in Japan or in the night schools here. Work for the negro women at Paine Institute, Augusta, Ga., has certainly been for their industrial and religious betterment.

The Society has twenty-three City Mission Boards in active operation, employing twenty-six trained workers, forty salaried workers, and a voluntary force of more than two hundred. These voluntary workers come from the rank and file of the Church, who are able to give one evening a week to a reading club, or a mothers' club, or some other phase of work that looks toward social and industrial betterment. The growth in this department has exceeded that of any other, due no doubt to the fact that our Church women are more and more aroused by the knowledge of social and industrial conditions about us, and also a growing sense of responsibility.

The deaconess movement has perhaps caused wider interest than any other one department in charge of this Board. The whole development of the work was committed to the Woman's Home Mission Society by the General Conference, with no provision for the funds necessary to prosecute it. Plans had to be made for its government, and printed matter calling the attention of the Church, especially of young women, to this new field of service had to be made and scattered abroad, and ways and means devised to bear the cost of any who might be willing to become deaconesses.

During the quadrennium the Home Mission Society has been the recipient of several generous donations. Among these were the Homer Toberman Deaconess Home, at Los Angeles, Cal., valued at $10,000, the Rebecca Sparks Deaconess Home, at Waco, Tex., worth $2,500, and the Vashti Blasingame Home, at Thomasville, Ga., valued at $3,000; also a donation of $10,000 from Mr. and Mrs. J. N. McEachern, of Atlanta, Ga., upon condition that the children of the Church will raise a like sum for a deaconess hospital.

Church Extension.

Substantial and gratifying progress has been made during the quadrennium in the work of Church extension. As shown by the report of the Board, which will be submitted to you, the congregational collections have considerably increased, the Loan Funds have been wisely administered, and the comparative number of new church buildings enlarged. We have built one new church for every sixteen hours during the past four years. The Board has also become an educator of taste and style in church architecture. The character and appointments of houses of worship have vastly improved.

The importance of this great organization cannot easily be overestimated. It is vital to our largest success. As has been aptly said: "No city, except the heavenly, is safe without a temple."

We call attention to the importance of erecting tasteful and representative church buildings in college communities. In some places, they contrast very unfavorably with the stately structures built for academic purposes, and afford little attraction to students gathered from a wide area.

In recent years, the Board has enlarged its plans, and is giving timely and liberal aid to our cause in the great mission fields. Church buildings are absolutely necessary to any permanent success of the gospel in heathen lands. People alienated from their ancestral faiths and heathen shrines must be properly provided with temples in which to worship the true God. Open-air preaching may arrest attention, but church homes are necessary for instruction and spiritual edification.

Sunday Schools.

The Sunday-school Department continues to grow with the growing needs of the times and the imperial demands of the kingdom of Christ. The remarkable success achieved is its own argument for your most sympathetic and careful consideration.

Large improvements were made on January 1 in the subject-matter, arrangement, and make-up of the Sunday-school literature, bringing it squarely to the forefront of all such publications in the world.

The teacher-training work has been successful in a considerable degree. Ten thousand teachers have been enrolled in the Study Circles, numerous classes have been formed in the schools themselves among the young people for the study of the same course as a weekly lesson, and about thirty thousand volumes of the three books constituting the course have been sold. This work has been supplemented by a large number of Sunday-school Institutes, looking to a more complete organization of the schools themselves, and to a better order of work within them, as well as to the stirring up of a more general popular interest.

The Sunday-school Board, at the recommendation of the Sunday-school Editor, passed a resolution two years ago in favor of the establishment in the Vanderbilt University of a full chair of Religious Pedagogy and Sunday Schools. Subsequently, the Theological Faculty of the university took favorable action, and the Board of Trustees at its last annual meeting, June, 1905, took action, establishing such a chair in the university on the condition that the Church should properly endow it. The plan to be proposed for the endowment of this chair is one which will enlist the effort of all Sunday schools for a short period, and become the means of acquainting them all the more thoroughly with this important work.

The object of this movement is that every young preacher passing through the theological course shall become thoroughly versed in the knowledge of Sunday schools and the best methods of successful work.

It is also contemplated that this course shall be made a part of the Correspondence School, and thus reach all that large and important class of young ministers whose chief theological education is derived through the Conference course.

While some other institutions have a somewhat similar provision, the carrying out of this plan will put our Church clearly in advance in the fullness and thoroughness of its equipment for this class of work.

The Department has issued this quadrennium the Young People's Hymnal No. 3, which is fully up to the standard of its predecessors, and believed by many to be a superior volume to either in its songs and music. Nos. 1 and 2 have already sold, in the aggregate, to the number of 1,000,000 copies, and No. 3 is having a corresponding reception by the public. The Sunday-school Editor is of the belief that the time has come for the preparation of an established body of Sunday-school hymnology by all the leading Protestant denominations, and would recommend the appointment of similar commissions from other Churches, and to confer with them fully touching this matter.

There has been a healthy increase in the attendance upon Sunday schools and in the circulation of Sunday-school literature during the quadrennium.

The Epworth League.

The Epworth League as a separate department of our Church work has had a history of exactly twelve years. In view of our past experience in laying down the lines and perfecting the workings of great enterprises, this must be considered altogether too short a time to have brought this movement to its best; and yet the results of these years have been such as must satisfy judgment and encourage hope. A very strong fellowship of young and ardent souls has been built up in the bosom of the Church and maintains a constant testimony and a growing zeal. All the other departments of our work have been helped by the material contributions of the League. This is especially true of the Mission Board, which expressly acknowledges the services of the League in an appreciable augmentation of its annual receipts. Every part of the connection, and especially those parts represented in the mission fields, has felt the help and stimulus of the League as an evangelical force. As a life school it is especially adapted to the needs of our missionaries in dealing with the converted youth of heathenism. But everywhere its plans and ideals are found to be beyond question as to their value and soundness. The organization harmonizes with every detail of our economy. It is, in fact, a part and parcel of the Church—a means set for the spiritual salvation and training of our young people, and for their protection against the temptations and perils which beset their social and intellectual lives. There has not been before devised in our Church anything which fills the place meant to be filled by the Epworth League. There are easily from one and a half to two millions of young people of proper age for membership in the

League who are directly and indirectly under the influence of our pastors. This fact surely constitutes a sufficient ground for the existence of our young people's organization, and should inspire and spur us to the last limit of effort to make its plans effective.

These considerations make us feel that no appeal to be made to you is more insistent in demand than that which touches the young people's organization. If it be true that "the history of heroes is the history of youth," we need to put this arm of our service to larger use.

The Epworth Era, the organ of the Epworth League, has made during the last quadrennium a record which confirms hope in its future as an exceptional instrumentality in ministering to our younger people. The circulation of the *Era* has much more than doubled during this time, and the paper has advanced to a place of commanding influence as a voice of the Church. The possibilities of its expansion are all but unlimited.

We heartily commend the Epworth League Department to you for such legislative action as in your judgment may strengthen and better equip it for its work.

The Publishing House.

The business of the Publishing House has been larger than during any quadrennium of its history. This increase has been progressive, each year showing an advance over the preceding year. This steadily growing business is attributable in great part to the general prosperity of the country, and in part, we trust, to the fact that more of our people are reading than ever before. The increase is in every department of the business—in sale of books, as well as in the circulation of periodicals.

The circulation of the *Christian Advocate* is an increasingly difficult problem, which has caused the editor and publishers much concern. Cut off on every hand by Conference organs, which have first place in the efforts of the preachers to secure subscribers, the connectional organ suffers in circulation, and the Agents have not yet discovered a way to overcome this difficulty.

The Texas House has done well from the beginning, and, like the House at Nashville, shows a steady annual increase, both in volume of business and in profits therefrom. The fact that the business done is very much larger than was done in the same territory when operated from Nashville, evidences the wisdom of the Book Committee in establishing the Dallas House, and speaks well for the loyalty of our membership in Texas. We are paying a large rental in Dallas; and as the House there is no longer an experiment, we should buy a suitable lot and take steps to have a building belonging to the Church by the time our present lease expires.

The new building erected for the Publishing House in Nashville is one that will be a credit to the Church. It is of modern fireproof construction, six stories in height, and is planned for the manufacture and

sale of our literature to the best advantage. The Agents estimate that the use of the new house will result in the annual saving of several thousands of dollars on the volume of business now being done. In the matter of insurance premiums alone not less than $3,500 per annum will be saved.

Education.

The work of the Board of Education, conducted in harmony with the purposes of its organization, is more and more demonstrating its efficiency as a great connectional agency. It has kept the great cause of Christian education before the thought of the Church, quickened the conscience of our people on this vital matter, stimulated liberal giving, and contributed not a little toward elevating the standards of teaching and unifying our entire educational work. Notwithstanding the attractive facilities and sharp competition of state institutions, and great colleges endowed by private beneficence, the patronage of our schools continues to increase, and their efficient work suffers no lack of appreciation. At the last General Conference the number of students attending our schools and colleges was given as 19,385; to-day there are 29,087. Property values have increased $2,304,271, annual incomes have advanced $440,348, and $511,748 has been added to endowment funds. For detailed facts you are referred to the Twelfth Annual and Third Quadrennial Report of the Board of Education, which will be submitted for your consideration.

Much of the commanding influence of Methodism is due to her institutions of learning. They have garrisoned the fields won by ardent evangelists and demonstrated the fact that Methodism has staying power. Charles Wesley, who always had a morbid fear of his brother's progressive statesmanship, unwittingly stated a great fact when on a visit to Kingswood School, and referring to the work of John Wesley in founding that institution, which has become so historic, he said: "I believe he is now laying the foundations of many generations." The chapel at Bristol and the school at Kingswood were the first separating facts in the history of the Methodist movement. They led to the establishment of Methodism as an independent ecclesiasticism, and down through the wonderful intervening years the chapel and school have marked the growth of the Church.

Our colleges must have ampler endowment. They are now struggling with the accidents and fluctuations of annual patronage, and, while accomplishing much for the cause of Christian education, it is done amid discouragement and at much personal sacrifice. The almost fabulous sums given for buildings, equipment, and endowment to certain great institutions, not dominated by the spirit of evangelical Christianity, are an appeal to the Church to strengthen her foundations, and that right speedily.

During the quadrennium there has been a reclassification of our institutions according to the standard prescribed by the Educational Commission. While disappointing to some very worthy schools, this clas-

sification is stimulating the educational ideals of the Church, and encouraging officers of administration to provide larger and better things for the institutions under their charge.

As directed by the last General Conference, special attention has been given to our work in the great West. The Board has rendered financial aid to two of the institutions established in that section, and sought in every way to foster and strengthen the enterprises that promise permanent success.

We call to your attention our relation to the negroes of the South, and invite you to consider, in view of present conditions, what other and wiser plans can be adopted for serving their spiritual and educational needs. Many years ago the General Conference declared that our missions to the negroes are "the crowning glory of Southern Methodism." The names of William Capers, James O. Andrew, Lovick Pierce, and other apostolic men are linked in undying wedlock to that great work. To the redemption and elevation of those people they withheld naught of Christian sympathy and evangelical toil. Though conditions have changed, and much sad history has been written, the Church has reiterated its desire to be of helpful service to our colored brethren. How very difficult at times it has been to render such Christian assistance has not been appreciated abroad or understood at home. But the work will be pushed forward, and in the spirit of our blessed Lord.

Opportunity for work may not always be inviting, and results of former well-meant labors may not be altogether encouraging, but we cannot withhold every possible assistance without a measure of condemnation. We must not allow our political conditions, however acute, or racial prejudice, however intense, or industrial disturbance, however distressing, to absolve us from our Christian obligations to these people at our doors. They need and must have the pure gospel, and our Christian sympathy. Nothing else will redeem and elevate them. Not by statutes and constitutions—not by legislation, state or national—not by politicians, national or ecclesiastical—but by the Bible and the spelling book are these people to be saved, and this and every other social problem to be satisfactorily and finally solved.

As will be seen by the Secretary's report, the Board has raised for the support of the colored work of the Methodist Episcopal Church, South, the following sums:

During its first quadrennium	$22,363 66
During its second quadrennium	25,999 65
During its third quadrennium	37,204 51

This last figure does not include the amount raised during the past two years for the rebuilding of Lane College.

For an account of the admirable work done at Paine Institute, and the continued progress of Lane College, though embarrassed by a disastrous fire, you are referred to the report of the Board of Education and the catalogues of these schools.

VANDERBILT UNIVERSITY.

The past quadrennium has been of special significance in the history of Vanderbilt University. In all departments some advance has been made, either in standards or in methods of work. In spite of this advance, the attendance has been well maintained, and during the present year reaches the highest point in the history of the university—about eight hundred and thirty. There has been a slow and steady increase in the finances of the university, but an increase that by no means has kept pace with the demands for the enlargement of work.

On April 20, 1905, the university met its first great material loss in the destruction by fire of its main building and contents. This building had stood for thirty years, the center of university life and the home of its most important work. The destruction of the contents of the building involves the loss of the general university library, the magnificent scientific equipment that had been provided for the departments of Physics and Chemistry, a large number of portraits, and other valuable material. The insurance on the building is wholly insufficient to replace the loss. The alumni, especially those resident in the city of Nashville, were quick to come to the relief of the university. The citizens of Nashville have also responded in a way to call forth great gratitude. Mr. W. K. Vanderbilt, the leading representative of the family of our founder, has notified the Chancellor that he would in due time contribute his part. The burned building is being rapidly restored, and will be ready for the new session in September, 1906. Building operations also include Furman Hall, to be used as a chemical laboratory and to be erected largely of the funds provided in the bequest of Mrs. Mary J. Furman, formerly a resident of Nashville and a member of McKendree Church. Plans have also been projected for a great library building, but nothing can be done in this direction with the funds now in hand. Only a special donation for this purpose will make possible this much-needed building.

The financial strain under which the university has been placed within the last ten years has never been fully appreciated. The great decline in the rate of interest has made it difficult to keep all departments in operation. All the increase in financial resources has been necessary in order to keep matters at a standstill. That the university has not progressed more rapidly is due largely to financial embarrassment. While it still holds a leading place in the educational institutions of the South, the relative importance of the university will grow less conspicuous as other institutions in the South come to the front, unless larger means are provided.

The work of the Literary Department has always been a central feature of the university, but the demands of this work have been very insufficiently met. In the first catalogue, issued thirty years ago, nine full professors are cited as working in this department. The catalogue of to-day enumerates this same number as giving instruction in this

department. All of the advancement, all of the numerous changes in work, have been provided for through instructors and others holding positions subordinate to that of full professor. Serious lack of funds prevents the proper manning of the work.

Professional education is also coming to be something of a burden. Whereas it was once profitable, it now calls for definite outlay. If professional work is to be carried on in the most approved manner, it cannot be made a source of revenue, but must have special endowment provided for it.

The work of the Biblical Department has been modified more than that of any other within the last four years. This work is now divided into three terms of three months each, so arranged as to allow students to enter at the beginning of any one term. In this way, many students are enabled to finish a Conference year and enter the university in January. The course of instruction has also been greatly enlarged, and the faculty increased. The total faculty now consists of nine officers, divided into five professors, three adjunct professors, and one instructor. Students are not held to a rigid curriculum, but are allowed considerable latitude in the election of subjects. The requirements for admission have also been changed with a view to increasing the attendance and opening the benefits of this department to a larger number of young men of our Church. Formerly it was required that the prospective student should have completed two years' college work before entering the seminary. This requirement is now waived in such cases as the faculty may decide worthy to be admitted without this attainment. This relaxation from the requirements for admission has probably brought into the department many new students during the present year, and has made the present junior class the largest in the history of the university.

The General Conference of 1902 instituted a Correspondence School for the benefit of young preachers of our Church. This school was promptly put in operation, and has been carried on under the joint management of the Theological Faculty and the General Board of Education. Funds for the school are provided partly by a small payment from each student enrolled, but chiefly by a general education collection through the whole Church, which is paid to the Board of Education and by that Board appropriated to the uses of our Correspondence School. This school is in charge of Rev. J. L. Cuninggim as director, and with him are associated a number of instructors who give considerable time to the details of the work. Much of the work, however, must still be done by the theological faculty of Vanderbilt University. The number of students now enrolled in the Correspondence School is nearly or quite six hundred. These are chiefly Conference undergraduates, but some progress has been made in establishing advanced courses.

Four years ago there was before the Church a proposition from Mr. Samuel Cupples, of St. Louis, under which he offered to give $50,000

to the Biblical Department conditioned on the raising of double this amount by the Church at large. We regret to have to relate that this proposition was never met. Mr. Cupples finally consented to settle on a *pro rata* basis, and paid the university about $21,000 instead of the $50,000 he desired to give. The calls for expansion and improvement of the work in the Biblical Department are urgent, but cannot be heeded unless special contributions are made by the Church for this purpose.

The Ministry and Modern Scholarship.

We deem it advisable to call attention to the subject of Bible criticism, not so much to express a fear as to utter a word of caution. The historic method applied to Bible study has occasioned concern in some sections of the Church. While extending hospitality to reverent investigation and according all honor to sanctified learning, it is our judgment that ministers should observe great caution in discussing such themes in the pulpit.

Methodism, by the circumstances of its birth, and the progressive spirit of its triumphant history, cannot but be hospitable to all truth and the beneficent patron of sound learning. Its founders and many of their coadjutors were university scholars and men of varied culture. To clear and accurate scholarship, whether in the field of biblical criticism or elsewhere, it could not be unfriendly or intolerant. But many things may be wrought out in the study that are not edifying in the pulpit. Confident statement, with the passion of constraining love, is the demand of the pew, and not raising questions in critical scholarship. Congregations need the certitudes of our faith, not our doubts and daydreams. Those who look to the pulpit for spiritual guidance want the authoritative statement of infallible truth, and not the methods of critical research or the varied phases of theological inquiry. The conceit of fancied scholarship is scarcely less offensive than the arrogance of ignorance. A distinguished English theologian and Oxford professor clearly stated the case in this recent utterance: "Nothing involves greater danger to the cause of truth than rash, crude, defiant pronouncements on subjects which touch men's deep and sacred convictions."

Deaconesses.

The action of the last General Conference in providing for the office and work of a deaconess has met with general approval and cordial appreciation. The urgent demand for such trained workers, especially in our growing cities, evidences the fact that the measure adopted was not premature or ill-advised. You may find it wise, however, so to modify legislation on that subject as more rapidly to prepare such workers for active service and place them under the immediate direction of the pastors.

Scarritt Bible and Training School.

The Scarritt Bible and Training School for missionaries and other Christian workers, established by the authority of the General Confer-

ence, has during the fourteen years of its existence, aided in the training of 350 young women. Of the 165 graduates, 62 are foreign missionaries, 58 are trained nurses, and 38 are in the home mission field either as missionaries or deaconesses. Thus nearly all the missionaries in both the foreign and home work under the auspices of our consecrated women are graduates of the Training School. There has been a steady increase alike in its facilities and its efficiency during its entire history. Both as regards its equipment and its staff of capable teachers it reflects great credit on our worthy women who have planned it and still carry forward its great work. The growing demand for rooms to accommodate the increased number of students preparing for the missionary work at home and abroad, and also as deaconesses, has led to the discontinuance of the Nurse-training Department and the Hospital. The early opening of the Barnes Hospital on a much larger scale means the continuance of this important part of the work.

Barnes Hospital.

It is gratifying to be able to report that the large bequest left to our Church by the late Mr. Robert A. Barnes, of St. Louis, is being administered wisely by three laymen of our Church, under whose management the fund is now grown to more than a million and a half for the building and endowment of a great hospital. A choice site has been purchased with a frontage of nearly twelve hundred feet on Forest Park, on which it is contemplated erecting a thoroughly modern and well-equipped hospital as soon as can be done with the care needed for so great an undertaking. On its completion the Church will be able to extend greatly her work of usefulness not only in the treatment and care of the sick and injured but by the encouragement given to original research in its well-equipped laboratories. A training school for nurses is to be established in connection with the Barnes Hospital, and under its auspices will afford the best training for Christian young women who may wish to devote their lives to ministering to the sick and injured. Two vacancies in the Board of Trustees of the hospital have been filled recently by the bishop last presiding over the St. Louis Conference, under the terms of Mr. Barnes's will.

Wesley Hospital.

We note with satisfaction the establishment of Wesley Hospital in the city of Atlanta. Valuable property has been purchased and adapted to hospital purposes at considerable cost, and the institution most efficiently organized. The wards have been crowded almost from the day of opening, demonstrating the timeliness and wisdom of the enterprise.

Consolidation of Official Papers.

We have noted the growth of a sentiment which looks toward the consolidation of our official newspapers. It seems to be generally accepted as true that the present number of official papers published in the connection is larger than is justified by the conditions of their fields of

patronage. The power and usefulness of the press in their advocacy inhere in certain standards and qualities of excellence which can be reached and maintained only when corresponding resources have been assured. These resources must be found, so far as our Church newspapers are concerned, in a large and healthy subscription patronage. We believe that if the official organs of the Annual Conferences could be substantially reduced and published in commanding centers of well-regulated territories the excellence of each might be greatly increased and the influence of the whole vastly augmented. We offer no suggestions as to how these ends are to be reached, but commend the matter to your consideration as one of much consequence to the Church.

Fraternal Messengers.

Acting under authority of the last General Conference, your bishops appointed fraternal messengers to bear the greetings of our great Church to the General Conference of the Methodist Church of Canada, to the General Conference of the Methodist Episcopal Church, and to the Wesleyan Methodist Conference in England. The Rev. W. B. Murrah, D.D., was accredited to the Methodist Church of Canada, the Rev. J. C. Kilgo, D.D., to the Methodist Episcopal Church, and Bishop E. E. Hoss to the Wesleyan Methodist Church. Their eloquent messages were received with every mark of cordial appreciation, and no doubt have contributed much to strengthen the ties that bind together the several members of our great ecclesiastical family.

Christian Unity.

Recent years have wrought a marked change in the relations of great Christian denominations toward each other. Ecclesiastical controversy has given way to the spirit of Christian unity and catholicity. A closer coöperative fellowship is the universal desire and earnest prayer. Whether the dream of the coming oneness of the Churches is soon to be realized, all evangelical denominations are purposed to remove as far as possible all needless waste and rivalry.

Interchurch Conference on Federation.

During the month of November, 1905, in the city of New York, an Interchurch Conference on Federation was held, in which thirty Churches, with over twenty millions of communicants, were represented. By authority of the last General Conference delegates from our Church had seats in that body. It was held "solely for common counsel and as an expression of their oneness in the Lord Jesus Christ." The vast significance of such a conference cannot yet be fully appreciated.

The dominant note of the great meeting was that "the Church's one foundation is Jesus Christ, our Lord," and the ground of every appeal for a more perfect oneness was "that the world may believe that thou hast sent me." Its declared purpose was "more fully to manifest the

essential oneness of the Christian Churches of America in Jesus Christ as their divine Lord and Saviour, and to promote the spirit of fellowship, service, and coöperation among them."

The plan of federation adopted by that conference will be laid before you for consideration and proper action.

Union of Methodism in Japan.

The rapid progress of Christian missions in the Japanese Empire and the marked change in the attitude of the Japanese mind have been such during the last decade that it seemed wise to bring the several Methodist bodies now working in that land into closer relation. This conviction, in the interest of unity, economy, and increased efficiency, led the representative missionaries and Japanese ministers of the six Methodist Churches in that field to the favorable consideration of organic union. The question was submitted to the General Conferences of at least four of the Methodist Churches represented in Japan, with the result that commissions were appointed by the respective Churches, and clothed with power to act when these commissions should be called together.

On the 3d of January, 1906, there met in Mount Vernon Place Methodist Church in Baltimore, Md., commissioners representing the following Churches: the Methodist Church in Canada, the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church. The Evangelical Association of America and the United Brethren in Christ were not represented.

Two days of prayerful, painstaking consideration were given to the question before the said commissioners; but not being able to reach definite and final conclusions, it was decided to adjourn subject to call.

A second meeting was held in the Methodist Publishing House, Nashville, Tenn., March 1, 1906. After some hours of deliberation, being unable to agree upon a satisfactory basis of union, the following resolution was adopted: "*Resolved*, That the Joint Commission do now adjourn, subject to call as formerly provided, leaving each commission free to proceed with such action as may be thought wise to effect a union with one or more bodies in Japan, under the authority granted by their several General Conferences, praying that the time may soon come when all members of our Methodist family in Japan shall be one Church."

Upon the adjournment of the Joint Commission, the commissioners of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, met for conference, and resolved to proceed at once to effect the union of our Churches in Japan.

On March 15, 1906, the commissioners met again in the city of Baltimore and adopted a basis of union, unanimously agreeing upon every detail. The Methodist Episcopal Church of Japan, when organized, will be episcopal in form of government, and conform in every essential element with the two great Churches in the United States. At the next session of the Annual Conferences in Japan delegates will be elected to

a General Conference to meet in Tokyo on the fourth Wednesday in May, 1907, for perfecting the organization of the new Church. The Church will begin its independent existence with more than one hundred American missionaries (including women), seventy-five ordained Japanese preachers, 7,000 members, 189 Sunday schools and 12,000 scholars, 39 schools and colleges, with 3,056 students, one publishing house, and $200,000 worth of property.

Federation.

The last General Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South, adopted, without amendment, the report of the Joint Commission on Federation. That report provided, among other things, that "where either Church is doing the work expected of Methodism the other Church shall not organize a society nor erect a church building until the bishop having jurisdiction in the case of the work proposed shall be consulted, and his approval obtained." The Joint Commission was continued, and will have a report to submit for your consideration.

The General Conference also instructed your bishops to act in concert with the bishops of the Methodist Episcopal Church in the work of preparing a Common Hymnal, a Common Catechism, and a Common Order of Worship. Members of the two Joint Commissions were appointed, their labors have been concluded and approved, and in 1905 the Common Hymnal was published, the Catechism prepared, and the Common Order of Worship adopted.

Interchurch Conference on Marriage and Divorce.

The representatives of the fifteen Churches composing the Interchurch Conference on Marriage and Divorce have held several meetings during the quadrennium, and by means of published addresses and appeals have done much to stimulate national interest in this vital matter. Bishop Wilson, by appointment, represented the Methodist Episcopal Church, South. The one declared purpose of the Conference was to emphasize, by reiteration, the great truth of the sacredness of marriage as not a contract lightly formed and easily broken, but an *estate* of life, first among the institutions of God for man, and foremost among the sanctities of life.

The Death of Bishops Hargrove and Keener.

It gives us pain to report the death of two of our noble colleagues, with whom we took sweet counsel and held high fellowship. At the last General Conference Bishop Robert K. Hargrove, at his own request, was relieved from the active duties and responsibilities of the episcopal office. In this relation he continued to serve the Church with wise and helpful counsel, but was not able to render much public service. After months of failing health, he died in great peace, at his home in Nashville, Tenn., early on the morning of August 3, 1905. A man of apostolic spirit, an able preacher and well-furnished scholar, he was pre-

eminently distinguished for the dignity and purity of his life, the firmness of his clear convictions, the genuineness of his Christian courtesy, and for his chaste speech and perfect sincerity.

On the 19th of January, 1906, at his home in New Orleans, La., Bishop John Christian Keener went up to his great reward. He was in the eighty-seventh year of his age. As pastor, presiding elder, editor, and bishop, he had served the Church long and with conspicuous fidelity. His was a really great life, and he will have a large but unique place in the history of his time. A man of brilliant gifts and prophetic vision and apostolic zeal and singular consecration, he was, in many respects, the most majestic personality in all our Israel. There was a royalty in his priesthood that commanded reverence while it inspired confidence.

Episcopal Service.

We record the fact with devout thanksgiving that during the quadrennium we have been able to attend all the Annual Conferences in the home land, as also in Mexico and Cuba, and to make biennial visits, as heretofore, to our missions in the Orient and in South America. So far as we are able to judge, there has been no lack of efficient episcopal supervision in any part of our wide connection. For the successful prosecution of our work during the next quadrennium it may be deemed wise for you to elect three bishops.

And now, dear brethren, with this review of the past, we invite you to look with cheerful faith upon a triumphant to-morrow, and gird yourselves for momentous duties.

Great changes have resulted in the past several decades, and mighty revolutionary forces are now at work. The geography of to-day is not the book we studied a few years ago. The map of the world has entirely changed. Deserts and dark places have been explored and found to be fertile regions, thickly populated. The ports of all nations have been unlocked, and missionaries permitted to enter with promised protection of person and property. On the wings of the morning the light of new Christian civilization has well-nigh reached every habitable shore. To take those lands for Christ is the mission and work of the Church.

The Bible has been brought out from its hiding places and put into the hands of the millions. It has been rescued from the tombs of the dead languages and translated into almost every vernacular of the world. And never have its divine pages been so eagerly and prayerfully studied. In the year 1800 the number of Bibles in circulation was less than five millions. It was then translated into about sixty languages; now into more than four hundred.

More and more the great verities of our gospel are affecting the intellectual and moral life of the world, determining its ethical standards, and dominating to a degree its social and political ideals. Christianity is reversing the ancient tendency, and instead of working

through the state upon the individual, works upward and outward from the person to the nation. The doctrines of a Christian democracy are liberalizing the governments of the planet, and their national flags symbolize, more or less, the principles of personal and religious liberty. Thus the way is being cleared, and the ground prepared, for the saving and sanctifying forces of our holy religion. Can we not hope for the speedy evangelization of the world?

Mighty possibilities are near at hand. Fields once distant and seemingly hopeless are at our very door, and white unto the harvest. Ripened grain awaits the reapers. "Our star is in our brain," says a brilliant Wesleyan preacher, "not in the sky; our ship of gold is at the quay awaiting its discharge, and not upon the high seas; our fortune is at our feet, not at the foot of the rainbow."

These vast harvest fields are a divine challenge to the faith of the Church. Never in all the history of our planet have spiritual and secular forces so conspired for the conquest of the gospel. Every invention and agency designed for the triumph of commerce gives speed and wing to the angel of the apocalypse carrying abroad the message of salvation. International treaties and relationships make possible, and give encouragement to, spiritual fellowships. The electric cables that interchange daily, if not hourly, the market reports of the world, also flash across seas and continents the glad tidings of the gospel triumphs. Doors are open and fields are white everywhere. At home and abroad the tokens are alike encouraging.

But if opportunity is bright, responsibility is correspondingly great. The work is before us, and necessity is upon us. A door is never opened without a command to enter. Into every whitened field the Lord calls both reaper and gleaner. "Go ye into all the world" is the standing order of Heaven, never to be revoked until the last conquered banner has been furled, and the last lost sinner redeemed. To us, as in the olden time, a Voice from heaven speaks in tones of divine authority and urgency: "Sanctify yourselves, for to-morrow the Lord will do wonders among you.

ALPHEUS W. WILSON,
JOHN C. GRANBERY,
WILLIAM W. DUNCAN,
CHARLES B. GALLOWAY,
EUGENE R. HENDRIX,
JOSEPH S. KEY,
OSCAR P. FITZGERALD,
WARREN A. CANDLER,
HENRY C. MORRISON,
E. EMBREE HOSS,
A. COKE SMITH.

CONFERENCE OFFICERS.

PRESIDENTS.

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E. EMBREE HOSS,
A. COKE SMITH,
JNO. J. TIGERT,
SETH WARD,
JAMES ATKINS.

SECRETARY.

A. F. WATKINS.....Mississippi Conference.

ASSISTANT SECRETARIES.

JOHN M. BARCUS.....Northwest Texas Conference.
C. H. BRIGGS.....Southwest Missouri Conference.
JOHN W. HEIDT.....North Georgia Conference.
F. S. PARKER.....Louisiana Conference.
E. O. WATSON.....South Carolina Conference.
W. F. LLOYD.....Louisville Conference.
J. A. BURROW.....Holston Conference.
J. M. MASON.....Alabama Conference.

JOURNAL OF PROCEEDINGS.

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OF THE

FIFTEENTH SESSION OF THE GENERAL CONFERENCE

OF THE

METHODIST EPISCOPAL CHURCH, SOUTH,

HELD IN BIRMINGHAM, ALA., MAY 3–21, 1906.

FIRST DAY, THURSDAY, MAY 3, 1906.

THE Fifteenth General Conference of the Methodist Episcopal Church, South (being the Thirtieth General Conference since the organization of the Methodist Episcopal Church in America in 1784), assembled in the First Methodist Church, Birmingham, Alabama, Thursday, May 3, 1906. **Opening.**

Bishop Wilson, the senior bishop of the Church, took the chair, and opened the session by announcing hymn No. 78, **Bishop Wilson presides.**

Holy, holy, holy, Lord God Almighty!
Early in the morning our song shall rise to thee,

which was sung by the Conference.

After the singing of the hymn, Bishop Key led the Conference in prayer. **Devotional exercises.**

Bishop Galloway read a portion of the sixtieth chapter of Isaiah.

Bishop Smith read the sixteenth chapter of the Gospel according to St. John.

Bishop Hoss announced hymn No. 10,

Glorious things of thee are spoken,
Zion, city of our God,

which was sung.

After the singing of this hymn, C. W. Carter, of the Louisiana Conference, led in prayer.

Bishop Wilson requested Jno. J. Tigert, the Secretary of the last General Conference, to call the roll. The roll of the bishops was first called, and the bishops answered to their names as follows: Alpheus W. Wilson, William **Roll call.** **Bishops present.**

MAY 3. FIRST DAY.

W. Duncan, Charles B. Galloway, Eugene R. Hendrix, Joseph S. Key, Warren A. Candler, Henry C. Morrison, E. Embree Hoss, and A. Coke Smith.

Certificates of delegates.

Jno. J. Tigert announced that the roll had been made up from the official certificates of election of clerical and lay delegates, as forwarded to him by the Secretaries of the several Annual Conferences, which were in hand for the verification of the roll, and would be filed with the papers of the General Conference.

The following members answered to their names:

Members present.

ALABAMA CONFERENCE.—*Clerical:* A. J. Lamar, J. S. Frazer, A. L. Andrews, J. M. Mason. *Lay:* W. H. Samford, R. O. Simpson, J. A. Wilkinson.

ARKANSAS CONFERENCE.—*Clerical:* James A. Anderson, F. S. H. Johnston. *Lay:* J. M. Jenkins.

BALTIMORE CONFERENCE.—*Clerical:* Collins Denny, John A. Kern, Forrest J. Prettyman, John A. Anderson, Henry P. Hamill. *Lay:* Arthur B. Pugh, Tipton T. Fishburne, M. Lauck Walton, Charles M. Armstrong, A. Elias Huddleston.

BRAZIL MISSION CONF'NCE.—*Clerical:* J. L. Kennedy.

CENTRAL MEXICO MISSION CONFERENCE.—*Clerical:* F. S. Onderdonk.

CHINA MISSION CONFERENCE.—*Clerical:* Y. J. Allen.

COLUMBIA CONFERENCE.—*Clerical:* C. L. McCausland. *Lay:* W. L. Cobb.

DENVER CONFERENCE.—*Clerical:* T. S. Wheeler. *Lay:* R. E. Rice.

EAST COLUMBIA CONFERENCE.—*Clerical:* H. S. Shangle. *Lay:* W. C. Howard.

FLORIDA CONFERENCE.—*Clerical:* J. P. Hilburn. *Lay:* George B. Glover, W. M. Boswell, J. W. Knight.

GERMAN MISSION CONFERENCE.—*Clerical:* P. H. Hensch.

HOLSTON CONFERENCE.—*Clerical:* James A. Burrow, R. G. Waterhouse, Frank Richardson, S. D. Long, J. W. Perry. *Lay:* George R. Stuart, J. M. Cantrell.

ILLINOIS CONFERENCE.—*Clerical:* J. W. Westcott. *Lay:* S. S. Vick.

INDIAN MISSION CONFERENCE.—*Clerical:* William J. Sims, Jesse S. Lamar, Theodore F. Brewer, N. L. Linebaugh, C. M. Coppedge. *Lay:* J. N. Doss, J. W. Jackson, W. G. Ditzler.

MAY 3.
FIRST DAY.

Members present.

JAPAN MISSION CONFERENCE.—*Clerical:* S. H. Wainright. *Lay:* N. Matsumoto.

KENTUCKY CONFERENCE.—*Clerical:* E. G. B. Mann, W. F. Taylor, W. E. Arnold. *Lay:* W. W. Ball.

LITTLE ROCK CONFERENCE.—*Clerical:* J. E. Godbey, T. H. Ware, James Thomas. *Lay:* W. C. Ratcliffe, W. K. Ramsey.

LOS ANGELES CONFERENCE.—*Clerical:* E. P. Ryland. *Lay:* J. B. Glover.

LOUISIANA CONFERENCE.—*Clerical:* Fitzgerald Sale Parker, C. W. Carter, R. W. Tucker. *Lay:* A. F. Jackson.

LOUISVILLE CONFERENCE.—*Clerical:* Jno. J. Tigert, W. F. Lloyd, F. M. Thomas, Gross Alexander. *Lay:* John L. Wheat, H. Wirgman, Lucius P. Little.

MEMPHIS CONFERENCE.—*Clerical:* R. H. Mahon, J. H. Stevenson, G. W. Wilson, W. E. Thompson. *Lay:* John R. Pepper, Thomas B. King, B. H. Scott.

MEXICAN BORDER MISSION CONFERENCE.—*Clerical:* Santiago Tafolla. *Lay:* F. D. Campbell.

MISSISSIPPI CONFERENCE.—*Clerical:* A. F. Watkins, H. M. Du Bose, T. W. Adams, J. M. Morse. *Lay:* E. J. Bowers.

MISSOURI CONFERENCE.—*Clerical:* C. M. Bishop, Willis Carlisle, O. E. Brown, S. P. Cresap, B. D. Sipple, *Lay:* B. J. Casteel, J. A. Leavell, H. P. Woodson, J. M. Proctor.

MONTANA CONFERENCE.—*Clerical:* J. R. Murray.

NEW MEXICO CONFERENCE.—*Clerical:* J. T. French. *Lay:* J. E. Swepston.

NORTH ALABAMA CONFERENCE.—*Clerical:* H. C. Howard,. Samuel L. Dobbs, James H. McCoy, John D. Simpson, Frank P. Culver. *Lay:* T. C. Banks, N. M. Rowe, M. K. Clements, E. J. Garrison.

NORTH CAROLINA CONFERENCE.—*Clerical:* J. C. Kilgo, T. N. Ivey, J. D. Pegram, J. N. Cole. *Lay:* H. A. Page, J. F. Bruton.

NORTH GEORGIA CONFERENCE.—*Clerical:* W. F. Glenn, James H. Eakes, John D. Hammond, Beverly P. Allen, John W. Heidt, John B. Robins. *Lay:* George M. Napier, W. G. Post, E. W. Martin, J. T. Duncan, John W. Bale.

NORTH MISSISSIPPI CONFERENCE.—*Clerical:* W. B.

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Members present.

Murrah, J. W. Boswell, T. W. Lewis, W. S. Lagrone. *Lay:* J. R. Bingham, F. A. Critz, G. J. Leftwich.

NORTH TEXAS CONFERENCE.—*Clerical:* J. W. McLean, J. W. Hill, G. C. Rankin, J. L. Morris, John M. Moore. *Lay:* Charles H. Morris, P. C. Thurmond, L. Blaylock, Sidney Bass.

NORTHWEST MEXICAN MISSION CONFERENCE.—*Clerical:* L. Reynolds. *Lay:* S. I. Esquivel.

NORTHWEST TEXAS CONFERENCE.—*Clerical:* John R. Nelson, John M. Barcus, W. L. Nelms, O. F. Sensabaugh, J. G. Putman, H. A. Boaz. *Lay:* W. E. Williams, Nat G. Rollins, S. W. Scott, J. T. McKeown, J. M. Robertson, R. S. Hyer, J. K. Parr.

PACIFIC CONFERENCE.—*Clerical:* J. E. Moore, John J. N. Kenney. *Lay:* G. V. Northey.

SOUTH CAROLINA CONFERENCE.—*Clerical:* E. O. Watson, J. W. Daniel, John O. Willson, M. L. Carlisle, R. A. Child, J. A. Clifton. *Lay:* Henry N. Snyder, George H. Bates, J. W. Hamel, P. A. Hodges.

SOUTH GEORGIA CONFERENCE.—*Clerical:* W. C. Lovett, W. N. Ainsworth, J. B. McGehee, B. Anthony, J. H. Scruggs. *Lay:* W. B. Stubbs, Isaac Hardeman, M. C. Austin.

SOUTHWEST MISSOURI CONFERENCE.—*Clerical:* W. B. Palmore, C. H. Briggs, A. R. Faris, W. H. Winton. *Lay:* Samuel Orr, John A. Rich, Perry S. Rader, H. G. Healey.

ST. LOUIS CONFERENCE.—*Clerical:* W. F. McMurry, T. E. Sharp, N. B. Henry. *Lay:* J. W. Vaughan, P. E. Genoway.

TENNESSEE CONFERENCE.—*Clerical:* W. F. Tillett, J. T. Curry, H. B. Reams, W. R. Lambuth, E. B. Chappell. *Lay:* J. W. Irwin, J. H. Kirkland, L. K. Hart.

TEXAS CONFERENCE.—*Clerical:* Seth Ward, S. R. Hay, J. T. Smith. *Lay:* T. S. Garrison, D. H. Abernathy, H. C. Pritchett.

VIRGINIA CONFERENCE.—*Clerical:* Paul Whitehead, James Cannon, Jr., B. F. Lipscomb, J. C. Reed, W. J. Young, Richard T. Wilson, Richard H. Bennett. *Lay:* J. W. Grandy, W. W. Smith, P. E. Hines, R. E. Blackwell.

WEST TEXAS CONFERENCE.—*Clerical:* J. D. Scott,

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W. J. Johnson, Sterling Fisher. *Lay:* V. M. West, J. E. Pritchett, G. G. Johnson.

Members present.

WESTERN CONFERENCE.—*Clerical:* Albert R. Williams. *Lay:* J. B. Starns.

WESTERN NORTH CAROLINA CONFERENCE.—*Clerical:* James Atkins, J. H. Weaver, S. B. Turrentine, G. H. Detwiler, H. M. Blair, J. R. Scroggs. *Lay:* C. H. Ireland, J. S. Martin, J. L. Nelson, W. R. Odell, W. G. Bradshaw.

WESTERN VIRGINIA CONFERENCE.—*Clerical:* Sam Robinson, T. S. Wade. *Lay:* E. B. Hawkins, M. W. Thomas.

WHITE RIVER CONFERENCE.—*Clerical:* W. C. Davidson, Z. T. Bennett. *Lay:* J. J. Mardis, Ramsey Gulley.

A quorum present.

It was thus ascertained that a quorum of the General Conference was present.

McLean's motion to fix hours.

J. H. McLean, of the North Texas Conference, moved that the hours of 9 A.M. and 1 P.M. be fixed as the hours for meeting and adjourning.

Dobbs moves to amend.

S. L. Dobbs, of the North Alabama Conference, moved to amend by substituting 12:30 for 1.

Arnold's point of order sustained.

A point of order was made by W. E. Arnold, of the Kentucky Conference, that the Conference had not yet completed its organization by the election of a Secretary.

The point was sustained by the Chair.

Jno. J. Tigert elected Secretary.

Gross Alexander, of the Louisville Conference, put in nomination the name of Jno. J. Tigert, of the Louisville Conference, for Secretary, and he was unanimously elected.

Assistant Secretaries elected.

On nomination of the Secretary, A. F. Watkins, of the Mississippi Conference; John M. Barcus, of the Northwest Texas Conference; C. H. Briggs, of the Southwest Missouri Conference; John W. Heidt, of the North Georgia Conference; F. S. Parker, of the Louisiana Conference; E. O. Watson, of the South Carolina Conference; W. F. Lloyd, of the Louisville Conference; J. A. Burrow, of the Holston Conference; and J. M. Mason, of the Alabama Conference, were elected Assistant Secretaries.

McLean's motion to adopt rules.

J. H. McLean, of the North Texas Conference, moved that the rules of order of the last General Conference be adopted for the present session.

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Tigert's substitute adopted.

Jno. J. Tigert, of the Louisville Conference, moved as a substitute the following resolutions:

Resolved, 1. That the rules of order of the last General Conference, as they appear in the Journal, be adopted as the rules of order of this General Conference.

Resolved, 2. That a special committee of five on Rules of Order be appointed by the Chair, to which shall be referred, without debate, all new rules and amendments of existing rules.

(Signed.) JNO. J. TIGERT,
A. F. WATKINS.

The substitute was adopted.

Moore's paper on standing committees.

John M. Moore, of the North Texas Conference, offered a paper concerning the number and appointment of the standing committees, as follows:

Resolved, 1. That there shall be fourteen standing committees, composed of one representative of each Annual Conference to be elected by the respective delegations, as follows:

1. Episcopacy.
2. Itinerancy.
3. Revisals.
4. Publishing Interests.
5. Education.
6. Church Extension.
7. Missions.
8. Boundaries.
9. Temperance.
10. Sunday Schools.
11. Epworth League.
12. Appeals.
13. Finance.
14. Colportage.

Resolved, 2. That when the committees assemble for organization, they shall elect a temporary chairman and secretary, and afterwards a permanent chairman and secretary, by ballot.

Resolved, 3. That the committees on Episcopacy, Revisals, Education, Missions, Temperance, Epworth League, and Finance, which are the odd numbers in the list, shall hold their stated meetings on Monday, Wednesday, and Friday of each week, during the season, at 2:30 P.M.; and the committees on Itinerancy, Publishing Interests, Church Extension, Boundaries, Sunday Schools, Appeals, and Colportage, which are the even numbers in the list, shall hold their stated meetings on Tuesday, Thursday, and Saturday of each week, at 2:30 P.M.

(Signed.)

JOHN M. MOORE, F. S. PARKER,
W. L. NELMS, J. J. N. KENNEY,
JAMES ATKINS, W. F. MCMURRY,
T. E. SHARP, W. F. TILLETT.

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H. C. Howard, of the North Alabama Conference, moved that the action of the last General Conference be substituted for the paper presented.

Howard's substitute discussed and lost.

T. E. Sharp, of the St. Louis Conference, moved to lay the substitute of H. C. Howard on the table.

The motion of T. E. Sharp was lost.

The point of order was raised by J. M. Mason that the rules of order included the order of the committees.

The point was declared by the Chair not well taken.

On motion, the previous question was ordered.

The substitute of H. C. Howard was lost.

Moore's paper adopted.

The vote being taken, the resolutions of John M. Moore were adopted as read.

Nelms's motion for Credentials Committee prevails.

W. L. Nelms, of the Northwest Texas Conference, moved that a special committee on Credentials be appointed, and the motion prevailed.

Secretarial staff organized.

The Secretary reported the following organization of the Secretarial staff:

Journal Secretaries—A. F. Watkins, F. S. Parker.

Reading Secretaries—C. H. Briggs, J. W. Heidt.

Secretary to Committee on Appeals—C. H. Briggs.

Calendar Secretaries—J. M. Barcus, W. F. Lloyd.

Secretary for *Daily Advocate*, for the reporters of the secular press, and all press duties ordered by the General Conference—J. A. Burrow.

Secretary for letters, telegrams, and all fraternal correspondence—E. O. Watson.

Recording of yea and nay votes, counting standing votes, supervision of tellers and ballot sheets—J. M. Mason.

Conferences called and alternates seated.

The Secretary then called the roll of the Conferences for the seating of alternates in the place of absent principals. The following alternates were seated:

CENTRAL MEXICO MISSION CONFERENCE.—S. G. Figueroa, *vice* L. A. Morales, lay delegate.

GERMAN MISSION CONFERENCE.—C. H. Beneke, *vice* F. A. Grote, lay delegate.

INDIAN MISSION CONFERENCE.—J. S. McIntyre, *vice* D. R. Rankin, lay delegate.

LOUISIANA CONFERENCE.—W. W. Carré, *vice* W. B. Thompson, lay delegate.

NORTH ALABAMA CONFERENCE.—Daniel Collier, *vice* J. B. Wadsworth, lay delegate.

NORTH MISSISSIPPI CONFERENCE.—J. H. Fraiser, *vice* G. D. Shands, lay delegate.

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NORTH TEXAS CONFERENCE.—W. C. Everett, *vice* R. C. Dial, lay delegate.

SOUTH GEORGIA CONFERENCE.—W. A. Covington, *vice* J. L. Day, deceased, lay delegate.

TEXAS CONFERENCE.—M. D. Fields, *vice* L. L. Jester, lay delegate.

Du Bose's resolution for Fraternal Committee adopted.

H. M. Du Bose, of the Mississippi Conference, presented the following resolution:

Resolved, That a committee of five members of this Conference be appointed on Fraternal Reception and Correspondence.

(Signed.) H. M. DU BOSE,
V. M. WEST.

On motion, the resolution was adopted.

Lipscomb's motion on seating delegates.

B. F. Lipscomb, of the Virginia Conference, moved that a representative of each delegation be appointed by the delegation to arrange for the seating of the delegates at three o'clock this afternoon.

McLean's substitute adopted.

J. H. McLean, of the North Texas Conference, presented as a substitute the following:

Resolved, That 3 o'clock this afternoon be set as the time for arranging the seats of the respective delegations, and that the Secretary be instructed to prepare slips of paper of uniform size and kind, each bearing the name of an Annual Conference, and after thoroughly mixing the tickets in a hat or box he shall draw the tickets, one by one, announcing the name of the Conference drawn, whereupon the delegate previously delegated by his delegation shall at once indicate the seats to be occupied by that delegation, thus proceeding until all are seated.

(Signed.) JOHN H. MCLEAN,
A. F. WATKINS.

On motion, the substitute was adopted.

Greeting from Woman's Home Mission Board.

The following greeting was received from the Woman's Board of Home Missions, in session at Asheville, N. C.:

The General Conference of the Methodist Episcopal Church, South, care of Rev. Jno. J. Tigert, Birmingham, Ala.

The Woman's Board of Home Missions, at the close of its Eighth Annual Session, sends greeting. Read Hebrews thirteenth, twentieth and twenty-first.

(Signed.) MRS. FRANK SILER, *Rec. Sec.*

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Jno. J. Tigert, of the Louisville Conference, moved that acknowledgment of the reception of the communication be made in the Journal, and the motion prevailed.

Committee on Credentials announced.

The Chair announced the following as the Committee on Credentials: W. L. Nelms, R. A. Child, R. H. Mahon, J. W. Sims, J. S. Frazer, S. R. Hay, J. E. Moore.

Committee on Fraternal Reception, etc.

The Chair announced the following Committee on Fraternal Reception and Correspondence: H. M. Du Bose, Collins Denny, G. C. Rankin, R. W. Millsaps, H. N. Snyder.

Address of the Bishops read.

Jno. J. Tigert, of the Louisville Conference, moved that we now hear the Episcopal Address, and the motion prevailed.

Bishop Galloway then read the Address of the Bishops. (See Address, pp. 20-46.)

Secretaries to distribute sections of Episcopal Address.

G. W. Wilson, of the Memphis Conference, moved that the Secretaries be appointed a committee to distribute the sections of the Episcopal Address among the various standing committees, and the motion prevailed.

Greetings to be sent Rev. J. C. Berryman.

The following resolution was presented:

***Resolved*, That the Secretary be hereby instructed to send a telegram, expressing the love and affectionate greetings of this body to the Rev. J. C. Berryman, Caladonia, Mo., the sole surviving member of the General Conference of 1844, and now in the ninety-seventh year of his age.**

(Signed.) JOHN M. MOORE,
W. F. MCMURRY.

On motion, the resolution was adopted.

Daily Advocate to be furnished delegates.

J. H. McLean, of the North Texas Conference, moved that two copies of the *Daily Advocate* be placed each morning upon the seat of each delegate, and the motion prevailed.

Bolton, Solomon, and Pullen seated.

B. R. Bolton, clerical delegate from the Northwest Texas Conference; E. W. Solomon, clerical delegate from the Texas Conference; and J. D. Pullen, lay delegate from the Tennessee Conference, were recognized and seated.

Proposed amendment of Rule 6 referred to Committee on Rules.

The following resolution was read, and, without motion, was referred to the Committee on Rules:

***Resolved*, That Rule No. 6 be amended by substituting the word "triplicate" for "duplicate," so as to read as follows:**

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"Every resolution shall be in writing and in triplicate, signed by at least two members, and every substitute and amendment and report of a committee shall be in writing and in triplicate."

(Signed.) A. F. WATKINS,
F. S. PARKER.

Gavel of historic wood presented to Conference.

J. W. Heidt, of the North Georgia Conference, presented to the Conference a gavel made of wood from the Wesley Oak, Savannah, Ga.

Bishop Wilson received the gavel, and, on motion, the thanks of the Conference were tendered.

Committee on Rules.

The following names of the Committee on Rules was announced by the Chair: J. J. Tigert, Paul Whitehead, Frank Richardson, W. F. Taylor, W. C. Ratcliffe.

Adjournment.

Paul Whitehead, of the Virginia Conference, moved to adjourn, and the motion prevailed.

Bishop Wilson pronounced the benediction, and the Conference was thus adjourned.

SECOND DAY, FRIDAY, MAY 4, 1906.

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Conference meets.

Conference met pursuant to adjournment at 9 A.M., Bishop Wilson in the chair.

Religious services.

Religious services were conducted by J. H. McLean, of the North Texas Conference, who read hymn No. 208,

I love thy kingdom, Lord,
The house of thine abode,

which was sung by the Conference.

Roll call.

The roll of those not present yesterday was called, and the following additional delegates responded to their names:

ALABAMA CONFERENCE.—*Lay:* A. Sessoms.

FLORIDA CONFERENCE.—*Clerical:* L. W. Moore.

LITTLE ROCK CONFERENCE.—*Lay:* C. C. Henderson.

MEMPHIS CONFERENCE.—*Lay:* J. T. Peeler.

MISSISSIPPI CONFERENCE.—*Lay:* R. W. Millsaps.

MISSOURI CONFERENCE.—*Lay:* J. R. Lyell.

MONTANA CONFERENCE.—*Lay:* J. W. Kemper.

NORTH GEORGIA CONFERENCE.—*Lay:* John D. Walker.

SOUTH CAROLINA CONFERENCE.—*Lay:* J. A. McCullough.

ST. LOUIS CONFERENCE.—*Lay:* A. R. Byrd.

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WESTERN NORTH CAROLINA CONFERENCE.—*Lay:* George L. Hackney.

Calling of roll to be dispensed with.

Jno. J. Tigert, of the Louisville Conference, moved that the calling of the roll be dispensed with during the remainder of the session, and that as absentees arrived they be reported by the chairmen in writing to the Secretaries; and the motion prevailed.

Minutes read.

The minutes of yesterday's session were read and approved.

Bishop Duncan presides.

Bishop Duncan took the chair.

Mass meeting to hear addresses of welcome.

The minutes of the mass meeting of yesterday evening to hear the addresses of welcome were read and approved, and, on motion, they were incorporated into the minutes of the morning session as follows:

MINUTES OF THURSDAY EVENING'S SESSION.

Order of the exercises.

A mass meeting to hear the addresses of welcome extended to the General Conference assembled at 8 P.M., with Bishop W. W. Duncan in the chair.

Bishop Morrison announced hymn No. 2,

Come, thou almighty King,
Help us thy name to sing,

which was sung, and Bishop Morrison offered prayer.

The Bishop introduced the Hon. W. D. Jelks, Governor of the State of Alabama, who fittingly welcomed the General Conference on behalf of the people of Alabama.

Bishop Duncan made suitable response, and introduced the Rev. James H. McCoy, of the North Alabama Conference, who warmly and eloquently welcomed the General Conference on behalf of the Methodists of Alabama. The Bishop thanked Brother McCoy, and congratulated the Alabama Methodists on their representatives. He then introduced the Hon. John R. Copeland, representing the Mayor of Birmingham, who, in words both witty and wise, welcomed the General Conference on behalf of the citizens of Birmingham.

Bishop Duncan accepted, in the name of the Conference, the hospitality of the city, and introduced the Rev. Dr. Samuel L. Dobbs, who, in a felicitous historical address, welcomed the General Conference on behalf of the Methodists of Birmingham and vicinity.

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Bishop Duncan briefly responded.

Bishop Hendrix was then introduced, and delivered at length a formal response, on behalf of the General Conference, to these several addresses of welcome.

The doxology was sung, and the meeting adjourned with the benediction by Bishop Duncan.

Call for reports of committees.

Reports from standing committees were called for, but none were presented.

The reports of special committees were called for.

Report No. 1 on Rules sent to calendar.

Jno. J. Tigert, of the Louisville Conference, presented Report No. 1 of the Committee on Rules, which, under the rule, went to the calendar.

Motion to suspend rule withdrawn.

Gross Alexander, of the Louisville Conference, moved the suspension of the rule in order to the immediate consideration of the report. After some discussion, the motion was withdrawn.

Report of committee to distribute Bishops' Address, adopted.

Jno. J. Tigert, of the Louisville Conference, presented the report of the special committee to distribute the Episcopal Address, which, on motion, was adopted as follows:

REPORT OF THE COMMITTEE ON THE DISTRIBUTION OF THE EPISCOPAL ADDRESS.

The Committee on the Distribution of the Episcopal Address beg leave to report that they recommend that the sections of the Address relating to the decreasing supply of ministers, and the decreasing number of local preachers, be referred to the Committee on Itinerancy; that the sections relating to city and rural missions, factory and foreign populations, the union of the Woman's Foreign Missionary Society and the Woman's Home Mission Society, the Scarritt Bible and Training School, the Barnes and the Wesley Memorial Hospitals, the union of Methodisms in Japan and the several foreign mission fields of the Church, be referred to the Committee on Missions; that the sections referring to the death of Dr. P. H. Whisner, Church Extension Secretary, and to the memorial from the Baltimore Conference concerning a church in Washington City, be referred to the Committee on Church Extension; that the section on Sunday schools be referred to the Committee on Sunday Schools; that the section on Epworth Leagues be referred to the Committee on Epworth League; that the section on the Publishing House and the consolidation of Church papers be referred to the Committee on Publishing Interests;

that the sections relating to the Vanderbilt University and the ministry and modern scholarship be referred to the Committee on Education; that the section relating to the Endowment Fund for Superannuates be referred to the Committee on Finance; that the section relating to deaconesses be referred to the Committee on Revisals; that the section on fraternal messengers, Christian unity, the Interchurch Conference on Federation and the deliverances of that conference on marriage and divorce, be referred to the special committee on Federation; that the names of John C. Keener and Robert K. Hargrove be referred to the Committee on Episcopacy for the preparation of suitable memorials to be inserted in the Journal, and that the recommendation of the bishops concerning the strengthening of the Episcopacy be referred to the same committee.

Respectfully submitted:

JNO. J. TIGERT, *Chairman.*

Appeals, memorials, and petitions.

The Secretary called the roll of the Conferences for appeals, memorials, and petitions, and the following were introduced:

BALTIMORE CONFERENCE.—A memorial concerning a representative Southern Methodist church in Washington City: referred to the Committee on Church Extension. A memorial concerning the sacrament of the Lord's Supper and other matters: referred to the Committee on Revisals.

By consent, the Book Committee presented a memorial concerning a change in the Discipline in the matter of the election of Book Agents: referred to the Committee on Publishing Interests. And a memorial concerning the Publishing House in China: referred to the Committee on Publishing Interests.

FLORIDA CONFERENCE.—A memorial concerning unordained ministers: referred to the Committee on Revisals.

GERMAN MISSION CONFERENCE.—A memorial concerning publications in the German language: referred to the Committee on Publishing Interests.

HOLSTON CONFERENCE.—A memorial concerning the establishment of minute questions in the District Conference: referred to the Committee on Revisals. A memorial concerning boundaries: referred to the Committee on Boundaries.

INDIAN MISSION CONFERENCE.—A memorial suggest-

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ing certain changes in the Discipline: referred to the Committee on Revisals.

LOUISIANA CONFERENCE.—A memorial concerning city missions: referred to the Committee on Missions. A memorial concerning evangelists and other matters: referred to the Committee on Itinerancy. A memorial concerning the trial of traveling preachers: referred to the Committee on Revisals. A memorial from the Conference Missionary Secretary suggesting certain changes in the Discipline: referred to the Committee on Missions.

MEMPHIS CONFERENCE.—A memorial on the licensing of preachers: referred to the Committee on Itinerancy. A memorial on Annual Conference business: referred to the Committee on Itinerancy.

MISSISSIPPI CONFERENCE.—A memorial concerning lay representatives: referred to the Committee on Itinerancy. A memorial concerning Church papers: referred to the Committee on Publishing Interests. A memorial concerning Conference claimants: referred to the Committee on Finance. A memorial concerning the Quarterly Conference: referred to the Committee on Revisals. A memorial concerning evangelists: referred to the Committee on Itinerancy.

MISSOURI CONFERENCE.—A memorial concerning sundry changes in the Discipline: referred to the Committee on Revisals. A memorial concerning organic union: referred to the Committee on Federation. A memorial concerning evangelists: referred to the Committee on Itinerancy. A memorial concerning presiding elders: referred to the Committee on Revisals. A memorial concerning Sunday schools and the Vanderbilt University: referred to the Committee on Sunday Schools.

NEW MEXICO CONFERENCE.—A memorial on boundaries: referred to the Committee on Boundaries.

NORTH GEORGIA CONFERENCE.—A memorial concerning the Annual Conference and superannuated preachers: referred to the Committee on Revisals. A memorial concerning the trial of traveling preachers: referred to the Committee on Revisals. A memorial concerning local preachers: referred to the Committee on Revisals. A memorial concerning the president of the Annual Conference and the Board of Missions: referred to the Com-

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mittee on Missions. A memorial concerning lay membership in the Annual Conference: referred to the Committee on Revisals. A memorial concerning unordained preachers: referred to the Committee on Revisals. A memorial concerning the division of the Conference: referred to the Committee on Boundaries.

By consent, from the General Board of Education a memorial containing certain recommendations: referred to the Committee on Education.

NORTH GEORGIA CONFERENCE.—An appeal of the case of W. W. Wadsworth: referred to the Committee on Appeals.

NORTH MISSISSIPPI CONFERENCE.—A memorial concerning Vanderbilt University: referred to the Committee on Education. A memorial on Church publications: referred to the Committee on Publishing Interests. A memorial on deposits with the Publishing House: referred to the Committee on Publishing Interests.

NORTHWEST TEXAS CONFERENCE.—A memorial on Children's Home and Aid Society: referred to the Committee on Revisals. A memorial on Epworth League Assemblies: referred to the Committee on Epworth League.

PACIFIC CONFERENCE.—A memorial concerning Sunday schools: referred to the Committee on Sunday Schools.

SOUTH CAROLINA CONFERENCE.—A memorial concerning the sacraments: referred to the Committee on Revisals.

SOUTH GEORGIA CONFERENCE.—A memorial on statistics: referred to the Committee on Missions.

TENNESSEE CONFERENCE.—A memorial on members of the Annual Conference and our institutions of learning: referred to the Committee on Itinerancy. A memorial concerning the Vanderbilt University: referred to the Committee on Education. A memorial proposing certain changes in the Ritual: referred to the Committee on Revisals. A memorial from the Lebanon District Conference, proposing a change in Quarterly Conference questions: referred to the Committee on Revisals. A memorial concerning the *Christian Advocate:* referred to the Committee on Publishing Interests. A memorial

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concerning a college for women: referred to the Committee on Education. A memorial suggesting a revision of the Ritual and of the General Rules: referred to the Committee on Revisals. A memorial on the extension of the time limit: referred to the Committee on Itinerancy.

TEXAS CONFERENCE.—A memorial concerning the licensing of preachers: referred to the Committee on Itinerancy.

By consent, the Board of Missions presented a memorial on the Missionary Training School: referred to the Committee on Missions. A memorial on the Home Missionary Department: referred to the Committee on Missions. On the licensing of persons in the foreign missionary field: referred to the Committee on Missions.

VIRGINIA CONFERENCE.—A memorial concerning presiding elders: referred to the Committee on Itinerancy. A memorial concerning unordained preachers and the solemnization of matrimony: referred to the Committee on Revisals. A memorial concerning unordained preachers and the administration of baptism: referred to the Committee on Revisals. A memorial concerning Connectional and Conference papers: referred to the Committee on Publishing Interests. A memorial concerning Children's Day collection: referred to the Committee on Sunday Schools. A memorial on appointing traveling preachers to the temperance work: referred to the Committee on Revisals. A memorial concerning the Ritual: referred to the Committee on Revisals.

WEST TEXAS CONFERENCE.—A memorial on boundaries: referred to the Committee on Boundaries. A second memorial on boundaries: referred to the Committee on Boundaries. A memorial on the union of the Foreign and Home Missionary Societies: referred to the Committee on Missions. A memorial on the assessments for missions: referred to the Committee on Missions. A memorial on tracts: referred to the Committee on Colportage. A memorial on the union of the Home and Foreign Missionary Societies: referred to the Committee on Missions.

WESTERN CONFERENCE.—A memorial on boundaries: referred to the Committee on Boundaries.

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A communication was announced by the Secretary challenging the right of James Thomas, a clerical delegate from the Little Rock Conference, to a seat in the General Conference. On motion, the paper was referred to the Committee on Credentials without reading.

Right of James Thomas to a seat challenged.

The Secretary read a communication from the Birmingham View Company, requesting permission to take pictures of the Conference.

Pictures of the Conference to be taken.

Jno. J. Tigert, of the Louisville Conference, moved that permission be granted, and the motion prevailed.

J. H. McLean, of the North Texas Conference, moved that the committees ordered to meet on Mondays, Wednesdays, and Fridays convene this afternoon at three o'clock, and the other committees at five o'clock, for organization, and that their organization be reported to-morrow.

McLean's motion for organization of committees.

J. M. Barcus, of the Northwest Texas Conference, offered as a substitute the following resolutions:

Barcus's substitute resolutions.

***Resolved*, 1. That the roll of Conferences be called, and that the assignments of members to the several standing committees be presented in duplicate by the respective chairmen of delegations.**

***Resolved*, 2. That the first section of the committees meet at 2:30 P.M., and the second section at 3:30 P.M. to-day, for organization.**

James Cannon, Jr., of the Virginia Conference, moved to amend by substituting 4:30 for 3:30; and the amendment was accepted by the mover of the substitute.

Cannon's amendment of substitute accepted.

W. N. Ainsworth, of the South Georgia Conference, moved that both the substitute and the original motion be tabled, but the motion did not prevail.

Ainsworth's motion to table both not adopted.

H. C. Howard, of the North Alabama Conference, moved that the Barcus substitute be laid on the table, and the motion did not prevail.

Howard's motion to table lost, and the Barcus paper adopted.

The vote being taken upon the paper presented by J. M. Barcus, it was adopted.

Jno. J. Tigert, of the Louisville Conference, moved that a Committee on Public Worship, consisting of eleven members, be appointed; and the motion prevailed, and the following Committee on Public Worship was announced: S. L. Dobbs, J. A. Duncan, W. R. Hendrix, F. W. Brandon, J. H. McCoy, F. P. Culver, J. O.

Committee on Public Worship named.

MAY 4. SECOND DAY.

Hane, L. D. Patterson, A. W. Smith, F. M. Jackson, R. S. Munger.

Committee on Federation provided for.

Collins Denny, of the Baltimore Conference, moved that a special committee of seven be appointed on Federation, and the motion prevailed.

Committee on Bible Society to be appointed.

C. H. Briggs, of the Southwest Missouri Conference, read the following resolution:

Resolved, That the Chair appoint a special committee of seven on the American Bible Society.

(Signed.) C. H. BRIGGS,
W. F. LLOYD.

On motion, the resolution was adopted.

Standing committees.

On the call of the roll of the Annual Conferences, the lists of the members of the standing committees were handed in for record, as follows:

CONFERENCE.	EPISCOPACY.	ITINERANCY.	REVISALS.
Alabama,	A. J. Lamar,	A. L. Anderson,	J. S. Frazer.
Arkansas,	J. A. Anderson,	F. S. H. Johnston.	J. A. Anderson,
Baltimore,	Collins Denny,	J. A. Kern,	F. J Prettyman,
Brazil Mission,	J. L. Kennedy,	H. Lindenberg,	J. L. Kennedy,
Central Mexico Miss.,	F. S. Onderdonk,	F. S. Onderdonk,	F. S. Onderdonk,
China Mission,	Y. J. Allen,	Y. J. Allen,	Y. J. Allen.
Columbia,	C. L. McCausland,	C. L. McCausland.	C. L. McCausland.
Denver,	T. S. Wheeler,	T. S. Wheeler,	R. E. Rice.
East Columbia,	H. S. Loughlin,	H. S. Loughlin,	H. S. Loughlin.
Florida,	L W. Moore,	J. P. Hilburn.	J. P. Hilburn,
German Mission,	C. H. Beneke,	C. H. Beneke,	P. H. Hensch,
Holston,	J. A. Burrow,	F. Richardson.	S. D. Long.
Illinois,	S. S. Vick,	J. W. Westcott,	J. W. Westcott,
Indian Mission,	W. J. Sims,	W. J. Sims,	J. S. Lamar.
Japan Mission,	S. H. Wainright,	M. Matsumoto,	S. H. Wainright.
Kentucky,	E. G. B Mann,	W. F. Taylor,	W. E. Arnold.
Little Rock,	J. E. Godbey,	T. H. Ware,	W. C. Ratcliffe,
Los Angeles,	E. P. Ryland,	E. P. Ryland,	E. P. Ryland.
Louisiana,	F. S. Parker,	C. W. Carter,	H. H. White.
Louisville,	J. J. Tigert,	L. P. Little,	Gross Alexander.
Memphis,	R. H. Mahon,	W. E. Thompson,	G. W. Wilson,
Mexican Border Miss.,	S. Tafolla,	S. Tafolla,	S. Tafolla,
Mississippi,	A. F. Watkins,	J. M. Morse,	T. W. Adams,
Missouri,	C. M. Bishop,	B. D. Sipple,	B. S. Casteel,
Montana,	J. W. Kemper,	J. W. Kemper,	J. W. Kemper,
New Mexico,	J. E. French,	J. E. French,	J. E. Swepston,
North Alabama,	H. C. Howard,	J. H. McCoy,	J. D. Simpson,
North Carolina,	J. C. Kilgo,	T. N. Ivey,	J. N. Cole,
North Georgia,	W. F. Glenn,	J. H. Eakes,	J. B. Robins,
North Mississippi,	W. B. Murrah,	G. J. Leftwich,	J. W. Boswell,
North Texas,	J. H. McLean.	J. W. Hills,	J. L. Morris,
N. W. Mexican Miss.,	L. Reynolds,	S. I. Esquivel,	S. I. Esquivel,
Northwest Texas,	W. L. Ne ms,	B. R. Bolton,	O. F. Sensabaugh,
Pacific,	J. J. N. Kenney,	J. E. Moore,	G. V. Northey,
South Carolina,	E. O. Watson,	R. A. Child,	J. W Daniel,
South Georgia,	W. C. Lovett,	J. B. McGehee,	J. H. Scruggs,
Southwest Missouri,	W. B. Palmore,	P. S. Roden,	C. H. Briggs,
St. Louis,	W. F. McMurry,	F. E. Sharp,	N. B. Henry,
Tennessee,	W. F. Tillett,	J. T. Curry,	H. B. Reams,
Texas,	Seth Ward,	E. W. Solomon,	S. R. Hay,
Virginia,	Paul Whitehead,	B. F. Lipscomb,	J. C. Reed,
West Texas,	J. D. Scott,	S. Fisher,	W. J. Johnson,
Western,	A. R. Williams,	J. B. Storm,	A. R. Williams,
Western N. Carolina,	James Atkins,	S. B. Turrentine,	H. M. Blair.
Western Virginia,	T. S. Wade,	Sam Robinson,	M. W. Thomas,
White River,	W. C Davidson.	Z. T. Bennett.	Z. T Bennett.

CONFERENCE.	PUBLISHING INT'S.	EDUCATION.	CHURCH EXTENSION.
Alabama,	W. H. Samford,	A. L. Anderson,	A. Sessoms,
Arkansas,	J. A. Anderson,	F. S. H. Johnston,	J. A. Anderson,
Baltimore,	C. M. Armstrong,	H. P. Hamill,	A. B. Pugh,
Brazil Mission,	J. L. Kennedy,	H. Lindenberg,	H. Lindenberg,
Central Mexico Miss.,	S. G. Figueroa,	F. S. Onderdonk,	F. S. Onderdonk,
China Mission,	Y. J. Allen,	Y. J. Allen,	Y. J. Allen,
Columbia,	W. L. Cobb,	W. L. Cobb,	C. L. McCausland,
Denver,	T. S. Wheeler,	R. E. Rice,	R. E. Rice,
East Columbia,	W. C. Howard,	W. C. Howard,	H. S. Shangle,
Florida,	W. M. Boswell,	G. B. Glover,	J. P. Hilburn,
German Mission,	P. H. Hensch,	C. H. Beneke,	C. H. Beneke,
Holston,	S. D. Long,	R. G. Waterhouse,	G. R. Stuart,
Illinois,	S. S. Vick,	J. W. Westcott,	J. W. Westcott,
Indian Mission,	J. S. McIntyre,	J. M. Doss,	T. F. Brewer,
Japan Mission,	M. Matsumoto,	S. H. Wainright,	M. Matsumoto,
Kentucky,	E. G. B. Mann,	W. F. Taylor,	W. W. Ball,
Little Rock,	W. R. Ramsey,	W. C. Ratcliffe,	James Thomas,
Los Angeles,	J. B. Glover,	J. B. Glover,	J. B. Glover,
Louisiana,	F. S. Parker,	A. F. Jackson,	R. W. Tucker,
Louisville,	H. Wirgman,	F. M. Thomas,	J. L. Wheat,
Memphis,	J. H. Stevenson.	W. E. Thompson,	T. B. King,
Mexican Border Miss.,	F. C. Campbell,	F. C. Campbell,	S. Tafolla,
Mississippi,	H. M. Du Bose,	R. W. Millsaps,	R. W. Millsaps,
Missouri,	S. P. Cresap,	W. Carlisle,	H. P. Woodson,
Montana,	J. W. Kemper,	J. W. Kemper,	J. W. Kemper,
New Mexico,	J. E. Swepston,	J. E. Swepston,	J. E. Swepston,
North Alabama,	Daniel Collier,	F. P. Culver,	N. M. Rowe,
North Carolina,	T. N. Ivey,	J. F. Bruton,	J. D. Pegram,
North Georgia,	J. H. Eakes,	J. D. Hammond,	J. W. Heidt,
North Mississippi,	J. W. Boswell,	J. R. Bingham.	L. W. Lewis,
North Texas,	L. Blaylock,	John M. Moore,	C. H. Morris,
N. W. Mexican Miss.,	L. Reynolds,	L. Reynolds,	S. I. Esquivel,
Northwest Texas,	J. M. Robertson.	R. S. Hyer.	J. K. Parr,
Pacific.	J. J. N. Kenney,	G. V. Northey,	G. V. Northey,
South Carolina,	G. H. Bates,	H. N. Snyder,	P. A. Hodges,
South Georgia,	B. Anthony,	I. Hardeman,	M. C. Austin,
Southwest Missouri,	W. B. Palmore,	W. H. Winton,	J. A. Rich,
St. Louis.	A. R. Byrd,	J. W. Vaughan,	W. F. McMurry,
Tennessee,	E. B. Chappell,	J. H. Kirkland,	J. D. Pullen,
Texas,	J. T. Smith,	H. C. Prichett,	T. S. Garrison,
Virginia,	James Cannon, Jr.,	W. W. Smith.	R. E. Blackwell,
West Texas,	G. G Johnson,	J. E. Prichett,	V. M. West,
Western,	A. R. Williams,	J. B. Storms,	A. R. Williams,
Western N. Carolina,	W. R. Odell,	G. H. Detwiler,	C. H. Ireland,
Western Virginia,	T. S. Wade,	E. B. Hawkins,	M. W. Thomas,
White River,	Z. T. Bennett.	W. C. Davidson.	J. J. Mardis.

CONFERENCE.	MISSIONS.	BOUNDARIES.	TEMPERANCE.
Alabama,	J. W. Wilkinson,	R. O. Simpson,	W. H. Samford,
Arkansas,	F. S. H. Johnston,	C. E. Wilson,	J. M. Jenkins,
Baltimore,	F. A. Anderson,	A. E. Huddleston,	M. L. Walton,
Brazil Mission,	J. L. Kennedy,	H. Lindenberg,	J. L. Kennedy,
Central Mexico Miss.,	F. S. Onderdonk,	S. G. Figueroa,	S. G. Figueroa,
China Mission,	Y. J. Allen,	Y. J. Allen,	Y. J. Allen,
Columbia,	C. L. McCausland,	C. L. McCausland,	W. L. Cobb,
Denver.	T. S. Wheeler,	T. S. Wheeler,	R. E. Rice,
East Columbia,	H. S. Shangle,	W. C. Howard,	H. S. Shangle,
Florida,	T. J. Nixon,	L. W. Moore,	J. W. Knight,
German Mission,	P. H. Hensch,	P. H. Hensch,	C. H. Beneke.
Holston,	J. W. Perry,	J. W. Perry,	G. R. Stuart,
Illinois,	S. S. Vick,	S. S. Vick,	J. W. Westcott,
Indian Mission,	N. L. Linebaugh,	C. M. Coppedge,	J. S. McIntyre,
Japan Mission,	S. H. Wainright,	M. Matsumoto,	S. H. Wainright,
Kentucky.	E. G. B. Mann,	W. E. Arnold,	C. H. Duty,
Little Rock,	James Thomas,	W. R. Ramsey,	T. H. Ware,
Los Angeles,	E. P. Ryland,	E. P. Ryland,	J. B. Glover,
Louisiana.	C. W. Cortes,	A. F. Jackson,	R. W. Tucker,
Louisville,	W. F. Lloyd,	F. M. Thomas,	W. F. Lloyd,
Memphis,	T. B. King,	G. W. Wilson,	J. H. Stevenson,
Mexican Border Miss.,	F. C. Campbell,	F. C. Campbell,	F. C. Campbell,
Mississippi,	J. M. Morse,	E. J. Bowers,	H. B. McGehee,
Missouri,	O. E. Brown,	B. J. Casteel,	J. R. Lyell,

CONFERENCE.	MISSIONS.	BOUNDARIES.	TEMPERANCE.
Montana,	J. W. Kemper,	J. W. Kemper,	———,
New Mexico,	J. T. French,	J. T. French,	J. E. Swepston,
North Alabama,	S. L. Dobbs,	J. D. Simpson,	N. M. Rowe,
North Carolina,	H. A. Page,	T. J. Jarvis,	H. A. Page,
North Georgia,	P. J. Allen,	J. W. Ball,	W. G. Post,
North Mississippi,	W. S. Lagrone,	G. D. Shands,	F. A. Critz,
North Texas,	G. C. Rankin,	J. H. McLean,	L. Blaylock,
N. W. Mexican Miss.,	S. I. Esquivel,	L. Reynolds,	L. Reynolds,
Northwest Texas,	H. A. Boaz,	John R. Nelson,	J. T. McKeown,
Pacific,	J. E. Moore.	J. J. N. Kenney,	J. E. Moore,
South Carolina,	M. L. Carlisle,	J. W. Hamel,	———,
South Georgia,	W. N. Ainsworth,	J. A. Bush,	W. A. Covington,
Southwest Missouri,	J. A. Rich,	A. R. Faris,	P. S. Rader,
St. Louis,	T. E. Sharpe.	N. B. Henry,	R. E. Genoway,
Tennessee,	W. R. Lambuth,	J. T. Curry,	E. B. Chappell,
Texas,	J. W. Downs,	S. R. Hay,	L. L. Jester,
Virginia,	W. J. Young,	P. E. Hines,	R. H. Bennett,
West Texas,	J. D. Scott,	J. D. Scott,	G. G. Johnson,
Western,	A. R. Williams,	A. R. Williams,	A. R. Williams,
Western N. Carolina,	J. H. Weaver,	W. G. Bradshaw,	J. L. Nelson,
Western Virginia,	Sam Robinson,	E. B. Hawkins,	E. B. Hawkins,
White River,	J. J. Mardis.	R. Gully.	J. J. Mardis.

CONFERENCE.	SUNDAY SCHOOLS.	EPWORTH LEAGUE.	APPEALS.
Alabama,	J. A. Wilkinson,	A. Sessoms,	J. S. Frazer,
Arkansas,	J. M. Jenkins,	E. C. Wilson,	J. M. Jenkins,
Baltimore,	M. L. Walton,	T. T. Fishburne,	H. P. Hamill,
Brazil Mission,	J. L. Kennedy,	J. L. Kennedy,	H. Lindenberg,
Central Mexico Miss.,	S. G. Figueroa,	F. S. Onderdonk,	S. G. Figueroa,
China Mission,	Y. J. Allen,	Y. J. Allen,	Y. J. Allen,
Columbia,	W. L. Cobb,	W. L. Cobb,	C. L. McCausland,
Denver,	T. S. Wheeler,	R. E. Rice,	T. S. Wheeler,
East Columbia,	W. C. Howard,	W. C. Howard,	H. S. Shangle,
Florida,	G. B. Glover,	T. J. Nixon,	L. W. Moore,
German Mission,	P. H. Hensch,	C. H. Beneke,	P. H. Hensch,
Holston,	J. M. Cantrell,	J. W. Penn,	J. W. Taylor,
Illinois,	S. S. Vick,	J. W. Wes cott,	S. S. Vick,
Indian Mission,	J. W. Jackson,	W. G. Ditzler,	N. L. Linebaugh,
Japan Mission,	M. Matsumoto,	S. H. Wainright,	M. Matsumoto,
Kentucky,	C. H. Duty,	W. W. Ball,	W. E. Arnold,
Little Rock,	C. C. Henderson,	C. C. Henderson,	T. H. Ware,
Los Angeles,	J. B. Glover,	E. P. Ryland,	J. B. Glover,
Louisiana,	W. W. Carré,	C. W. Carter,	H. H. White,
Louisville,	M. O. Hughes,	Gross Alexander,	L. P. Little,
Memphis,	J. R. Pepper,	J. T. Peeler,	J. T. Peeler,
Mexican Border Miss.,	S. Tafol a,	F. C. Campbell,	S. Tafolla,
Mississippi,	A. G. Morrell,	———,	A. F. Watkins,
Missouri,	W. Carlisle,	S. P. Cresap,	J. M. Proctor,
Montana,	———,	———,	———,
New Mexico,	J. E. Swepston,	J. E. Swepston,	J. T. French,
North Alabama,	T. C. Banks,	E. J. Garrison,	M. K. Clements,
North Carolina,	J. G. Brown,	J. G. Brown,	T. J. Jarvis,
North Georgia,	G. M. Napier,	J. D. Walker,	B. P. Allen,
North Mississippi,	J. R. Bingham,	J. W. Lewis,	F. A. Critz,
North Texas,	W. C. Everett,	P. C. Thurmond,	P. C. Thurmond,
N. W. Mexican Miss.,	S. I. Esquivel,	S. I. Esquivel,	L. Reynolds,
Northwest Texas,	W. E. Williams,	J. M. Barcus,	J. G. Putnam,
Pacific,	G. V. Northey,	J. J. N. Kenney,	J. E. Moore,
South Carolina,	John O. Willson,	J. A. Clifton,	J. A. McCullough,
South Georgia,	J. H. Scruggs,	W. B. Stubbs,	W. B. Stubbs,
Southwest Missouri,	H. G. Healey,	A. R. Faris,	C. H. Briggs,
St. Louis,	J. H. Vaughan,	T. E. Sharpe,	N. B. Henry,
Tennessee,	———,	L. K. Hart,	R. P. McLean,
Texas,	D. H. Abernathy,	Cone Johnson,	H. C. Pritchett,
Virginia,	J. H. Grandy,	E. G. Moseley,	R. T. Wilson,
West Texas,	G. G. Johnson,	Sterling Fisher,	J. E. Pritchett,
Western,	J. B. Starns,	J. B. Starns,	J. B. Starns,
Western N. Carolina.	James Atkins,	G. L. Hackney,	J. R. Scroggs,
Western Virginia,	E. B. Hawkins,	M. W. Thomas,	Sam Robinson,
White River,	R. Gully.	R. Gully.	W. C. Davidson.

CONFERENCE.	FINANCE.	COLPORTAGE.
Alabama,	R. O. Simpson,	A. J. Lamar,
Arkansas,	C. E. Wilson,	J. M. Jenkins,
Baltimore,	A. E. Huddleston,	T. T. Ishburne,
Brazil Mission,	H. Lindenberg,	H. Lindenberg,
Central Mexico Miss.,	S. G. Figueroa,	S. G. Figueroa,
China Mission,	Y. J. Allen,	Y. J. Allen,
Columbia,	W. L. Cobb,	W. L. Cobb,
Denver,	R. E. Rice,	R. E. Rice,
East Columbia,	W. C. Howard,	W. C. Howard,
Florida,	W. M. Boswell,	J. W. Knight,
German Mission,	C. H. Beneke,	P. H. Hensch,
Holston,	W. P. Dungan,	J. W. Penn,
Illinois,	J. W. Westcott,	S. S. Vick,
Indian Mission,	C. M. Culpepper,	S. J. Lamar,
Japan Mission,	S. H. Wainright,	M. Matsumoto,
Kentucky,	W. W. Ball,	W. F. Taylor,
Little Rock,	W. R. Ramsey,	J. E. Godbey,
Los Angeles,	J. B. Glover,	E. P. Ryland,
Louisiana,	W. W. Carré,	R. W. Tucker,
Louisville,	J. L. Wheat,	J. J. Tigert,
Memphis,	B. H. Scott,	B. H. Scott,
Mexican Border Miss.,	F. C. Campbell,	S. Tafolla,
Mississippi,	E. J. Bowers,	A. G. Norvell,
Missouri,	J. E. Leavell,	J. E. Leavell,
Montana,	———,	———,
New Mexico,	J. T. French,	J. T. French,
North Alabama,	Dan Collier,	H. C. Howard,
North Carolina,	J. F. Bruton,	J. D. Pegram,
North Georgia,	E. W. Martin,	J. T. Duncan,
North Mississippi,	G. J. Leftwich,	J. S. Lagrone,
North Texas,	Sid. Bass,	W. C. Everett,
N. W. Mexican Miss.,	L. Reynolds,	S. I. Esquivel,
Northwest Texas,	N. G. Rollins,	W. S. Scott,
Pacific,	G. V. Northey,	J. E. Moore,
South Carolina,	F. H. Hyatt,	P. A. Hodges,
South Georgia,	M. C. Austin,	W. A. Covington,
Southwest Missouri,	Samuel Orr,	H. G. Healey,
St. Louis,	A. R. Byrd,	P. E. Genoway,
Tennessee,	R. P. McLean,	W. R. Lambuth,
Texas,	T. S. Garrison,	J. W. Downs,
Virginia,	J. P. Branch,	T. J. Barham,
West Texas,	G. G. Johnson,	W. J. Johnson,
Western,	J. B. Starns,	J. B. Starns,
Western N. Carolina.	J. S. Martin,	J. L. Nelson,
Western Virginia,	M. W. Thomas,	T. S. Wade,
White River,	R. Gully.	J. M. Jardis.

NOTE.—Changes in the standing committees are recorded in the Journal following.—*Editor.*

MAY 4.
SECOND DAY.

Resolutions.

The Conferences were called for resolutions, and the following were introduced:

HOLSTON CONFERENCE.—A resolution to enlarge the functions of the Annual Conference: referred to the Committee on Itinerancy. A resolution giving presiding elders' substitutes authority to preside over Quarterly Conferences: referred to the Committee on Itinerancy.

KENTUCKY CONFERENCE.—A resolution concerning the qualifications of General Conference members: referred to the Committee on Revisals. A resolution to amend Rule 3 of the Rules of Order: referred to the Committee on Rules. A resolution on changing the form of minute questions in Annual Conference business: referred to the Committee on Revisals. A resolution proposing to change Question 29 of the Annual

MAY 4. SECOND DAY.

Resolutions.

Conference business: referred to the Committee on Revisals.

MISSISSIPPI CONFERENCE.—A resolution on the consolidation and improvement of Church papers: referred to the Committee on Publishing Interests.

NORTH GEORGIA CONFERENCE.—A resolution relating to an increase in the membership of the General Board of Education: referred to the Committee on Education.

NORTHWEST TEXAS CONFERENCE.—A resolution concerning District Conferences: referred to the Committee on Revisals. A resolution concerning receiving expelled ministers: referred to the Committee on Revisals. A resolution concerning a branch publishing house: referred to the Committee on Publishing Interests. A resolution concerning the business of the Quarterly Conference: referred to the Committee on Revisals. A resolution concerning membership in the District Conference: referred to the Committee on Revisals.

SOUTHWEST MISSOURI CONFERENCE.—A resolution concerning the time limit: referred to the Committee on Itinerancy. A resolution concerning temperance in the Canal zone: referred to the Committee on Temperance.

Greetings to the General Conference of the Colored M. E. Church.

The following resolution was presented by W. R. Lambuth, of the Tennessee Conference:

Whereas, the General Conference of the Colored Methodist Episcopal Church, now in session in Memphis, Tenn., represents a great Christian body, in whom we are peculiarly interested,

***Resolved*, That the following telegram be sent by the Secretary in behalf of this Conference:**

"BIRMINGHAM, ALA., May 4, 1906.

"General Conference Colored M. E. Church, Memphis, Tenn.

"The God of Peace be with you in all the fullness of his wisdom, grace, and power."

(Signed.) W. R. LAMBUTH,
W. F. TILLETT.

On motion, the rules were suspended and the resolution was adopted.

Call for resolutions resumed.

The call of Conferences was resumed.

A resolution from members of the Virginia Conference, concerning the consolidation of periodical literature, was referred to the Committee on Publishing Interests.

MAY 4. SECOND DAY.

Collins Denny, of the Baltimore Conference, presented the report of the Book Committee.

Motion to read Report of Book Committee prevails.

G. C. Rankin, of the North Texas Conference, moved that the report be read, and the motion prevailed.

Committee on Federation announced.

Pending the reading of the report, the Chair announced the Committee on Federation as follows:

COMMITTEE ON FEDERATION.—Collins Denny, O. E. Brown, J. R. Nelson, J. J. N. Kenney, M. L. Walton, G. D. Shands, Isaac Hardeman.

Committee on American Bible Society.

The Chair also announced the Committee on American Bible Society as follows:

COMMITTEE ON AMERICAN BIBLE SOCIETY.—C. M. Bishop, R. H. Bennett, M. L. Carlisle, F. P. Culver, S. I. Esquivel, J. T. Smith, W. W. Carré.

G. D. Shands seated.

G. D. Shands, a lay delegate from the North Mississippi Conference, was recognized and seated.

Bishop Candler presides.

Bishop Candler took the chair.

Reading report of Book Committee.

Collins Denny, of the Baltimore Conference, read the report of the Book Committee and the Book Agents.

Bishop Duncan resumes chair.

Bishop Duncan resumed the chair.

Book Committee's report referred.

Jno. J. Tigert, of the Louisville Conference, moved that the report of the Book Committee and the Book Agents be made a matter of record and referred to the Committee on Publishing Interests, and the motion prevailed.

Dr. Young J. Allen to address Conference.

John R. Nelson, of the Northwest Texas Conference, presented the following resolutions which, on motion, were adopted:

Whereas, Dr. Young J. Allen, a member of this General Conference, has been our successful and distinguished missionary in China for forty-seven years; and

Whereas, China is our oldest and most difficult mission field, and at this time is especially interesting to the Church at home; therefore, be it

***Resolved*, 1. That Dr. Allen be and is hereby invited to address the General Conference on China and mission work in that empire.**

***Resolved*, 2. That at 11 A.M. to-morrow, Saturday, May 5, be made the order of the day to hear his address on this subject.**

JOHN R. NELSON, R. S. HYER.
W. ERSKINE WILLIAMS, W. R. LAMBUTH.
SETH WARD,

MAY 4. SECOND DAY.

Report of Board of Missions referred.

W. R. Lambuth, of the Tennessee Conference, presented the Quadrennial Report of the Board of Missions. The report was received and referred to the Committee on Missions.

Report of Epworth League Board referred.

H. M. Du Bose, of the Mississippi Conference, presented two copies of the Report of the Epworth League Board, one of which was referred to the Committee on Epworth League, and the other to the Committee on Missions.

Report of Sunday-school Board referred.

James Atkins, of the Western North Carolina Conference, presented the Quadrennial Report of the Sunday-school Board, and it was referred to the Committee on Sunday Schools.

Report of Board of Education referred.

J. D. Hammond, of the North Georgia Conference, presented the Quadrennial Report of the Board of Education, which was referred to the Committee on Education.

Changes in committees.

The following changes were made in the committees in the Central Mexico Mission Conference: F. S. Onderdonk on the Committee on Boundaries, and S. G. Figueroa on the Committee on Epworth League.

Adjournment.

Jno. J. Tigert, of the Louisville Conference, moved that the Conference adjourn, and the motion prevailed.

The doxology was sung, and Bishop Duncan pronounced the benediction.

MAY 5. THIRD DAY. THIRD DAY, SATURDAY, MAY 5, 1906.

Conference meets.

Conference met pursuant to adjournment at 9 A.M., Bishop Duncan in the chair.

Religious services.

Religious services were conducted by Paul Whitehead, of the Virginia Conference, who read the thirty-fourth Psalm, announced hymn No. 313,

> **O thou, who camest from above,**
> **The pure celestial fire t' impart,**

and led in prayer.

Minutes read.

The minutes of yesterday were read and approved.

Brown and Hyatt seated.

J. G. Brown, a lay delegate from the North Carolina Conference, was recognized and seated.

F. H. Hyatt, a lay delegate from the South Carolina Conference, was recognized and seated.

Bishop Galloway presides

Bishop Galloway took the chair.

MAY 5. THIRD DAY.

Leave of absence was granted Paul Whitehead, of the Virginia Conference, for part of Monday's session.

Paul Whitehead granted leave.

The standing committees reported their organization as follows:

Organization of standing committees.

COMMITTEE ON EPISCOPACY.—Paul Whitehead, Chairman; W. L. Nelms, Secretary.

COMMITTEE ON ITINERANCY.—B. F. Lipscomb, Chairman; J. H. McCoy, Secretary.

COMMITTEE ON REVISALS.—Gross Alexander, Chairman; Z. T. Bennett, Secretary.

COMMITTEE ON PUBLISHING INTERESTS.—W. B. Palmore, Chairman; E. B. Chappell, Secretary.

COMMITTEE ON EDUCATION.—R. G. Waterhouse, Chairman; John M. Moore, Secretary.

COMMITTEE ON CHURCH EXTENSION.—W. F. McMurry, Chairman; T. B. King, Secretary.

COMMITTEE ON MISSIONS.—O. E. Brown, Chairman; J. W. Perry, Secretary.

COMMITTEE ON BOUNDARIES.—J. H. McLean, Chairman; J. B. Scott, Secretary.

COMMITTEE ON TEMPERANCE.—E. B. Chappell, Chairman; P. S. Rader, Secretary.

COMMITTEE ON SUNDAY SCHOOLS.—J. R. Pepper, Chairman; George M. Napier, Secretary.

COMMITTEE ON EPWORTH LEAGUE.—J. M. Barcus, Chairman; S. B. Cresap, Secretary.

COMMITTEE ON APPEALS.—Bishop C. B. Galloway, Chairman; C. H. Briggs, Secretary.

COMMITTEE ON FINANCE.—T. S. Garrison, Chairman; George J. Leftwich, Secretary.

COMMITTEE ON COLPORTAGE.—W. R. Lambuth, Chairman; H. C. Howard, Secretary.

Entertainment of delegates.

The Local Committee, through J. A. Duncan, Chairman, made an announcement concerning the entertainment of the delegates.

W. E. Williams granted leave.

Leave of absence was granted W. E. Williams, of the Northwest Texas Conference.

Report No. 1 on Credentials.

Under the call for reports of special committees, the following report was presented as Report No. 1 of the Committee on Credentials:

MAY 5. THIRD DAY.

COMMITTEE ON CREDENTIALS, REPORT NO. 1.

To the General Conference of the Methodist Episcopal Church, South, in session in Birmingham, Alabama, May 4, 1906.

Dear Fathers and Brethren: Your Committee and Credentials have had before us the case referred to us by you relative to James Thomas, a clerical delegate from the Little Rock Conference, and report that, after due consideration, we find no ground for contesting his seat in your body.

(Signed.) W. L. NELMS, *Chairman.*
R. H. MAHON, *Secretary.*

Rules suspended, and report adopted.

W. L. Nelms, of the Northwest Texas Conference, moved the suspension of the rules in order to the immediate consideration of the report.

The rules were suspended.

On motion, the report was adopted as read.

Report No. 1 on Fraternal Correspondence adopted.

H. M. Du Bose, of the Mississippi Conference, presented Report No. 1 of the special committee on Fraternal Correspondence and Introductions; and, on motion, the rules were suspended and the report adopted, as follows:

COMMITTEE ON FRATERNAL CORRESPONDENCE AND INTRODUCTIONS, REPORT NO. 1.

Resolved, That Friday evening, the 11th inst., beginning at eight o'clock, be set apart as a time for hearing the Fraternal Delegates of the Methodist Episcopal Church, that the place of audience be the main auditorium of the First Church, and that when the Conference adjourns Friday morning, it adjourn to meet at 8 P.M.

(Signed.) H. M. DU BOSE, *Chairman.*
H. N. SNYDER, *Secretary.*

Rev. Dr. Sparling introduced

The Chair introduced to the Conference the Rev. Dr. J. W. Sparling, Fraternal Messenger from the Methodist Church of Canada.

Committee on Sabbath Observance to be appointed.

S. B. Turrentine, of the Western North Carolina Conference, moved that a special committee of seven be appointed on Sabbath Observance, and the motion prevailed.

T. J. Barham seated.

Thomas J. Barham, a lay delegate from the Virginia Conference, was recognized and seated.

Appeals, memorials, and petitions.

The roll of the Conferences was called for appeals, memorials, and petitions, and the following were presented:

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Appeals, memorials, and petitions.

ALABAMA CONFERENCE.—A memorial concerning Church newspapers: referred to the Committee on Publishing Interests. A memorial from Pleasant Grove Church, Green Circuit, concerning boundaries: referred to the Committee on Boundaries. A memorial concerning dispensary officers: referred to the Committee on Temperance.

HOLSTON CONFERENCE.—A memorial concerning boundaries: referred to the Committee on Boundaries. A memorial concerning juvenile societies: referred to the Committee on Missions.

JAPAN MISSION CONFERENCE.—A memorial concerning the removal of the time limit: referred to the Committee on Itinerancy.

KENTUCKY CONFERENCE.—A memorial concerning lay representation: referred to the Committee on Revisals. A memorial concerning Sunday-school publications: referred to the Committee on Sunday Schools.

LITTLE ROCK CONFERENCE.—An appeal in the case of J. S. Hawkins: referred to the Committee on Appeals.

LOS ANGELES CONFERENCE.—A memorial suggesting a change of paragraph 355 of the Discipline: referred to the Committee on Revisals.

LOUISVILLE CONFERENCE.—A memorial concerning the relation of baptized children to the Church: referred to the Committee on Revisals.

MISSOURI CONFERENCE.—A memorial concerning Conference evangelists: referred to the Committee on Itinerancy. A memorial on the removal of the time limit: referred to the Committee on Itinerancy. A memorial concerning the nomination of stewards by the Church Conference: referred to the Committee on Revisals.

NORTH MISSISSIPPI CONFERENCE.—A memorial concerning the licensing of preachers: referred to the Committee on Itinerancy.

NORTH TEXAS CONFERENCE.—A memorial concerning the Home Mission Society: referred to the Committee on Missions. A memorial on tracts: referred to the Committee on Publishing Interests.

NORTHWEST TEXAS CONFERENCE.—A memorial proposing the consolidation of the Woman's Foreign Mis-

MAY 5. THIRD DAY.

Appeals, memorials, and petitions.

sionary Society and the Woman's Home Mission Society: referred to the Committee on Missions. A memorial concerning boundaries: referred to the Committee on Boundaries. A memorial concerning a new publishing house in Dallas, Texas: referred to the Committee on Publishing Interests. A memorial from the Brownwood District concerning boundaries: referred to the Committee on Boundaries.

ST. LOUIS CONFERENCE.—A memorial from the Poplar Bluff District Conference concerning the time limit: referred to the Committee on Itinerancy. A memorial from the Poplar Bluff District Conference concerning evangelists: referred to the Committee on Itinerancy. A memorial on church extension and city missions: referred to the Committee on Church Extension.

TENNESSEE CONFERENCE.—A memorial from the Methodist Preachers' Meeting of Nashville on lay representation: referred to the Committee on Revisals. A memorial from the Nashville Methodist Preachers' Meeting on the administration of baptism by unordained preachers: referred to the Committee on Itinerancy.

TEXAS CONFERENCE.—A memorial on the funds for superannuated preachers: referred to the Committee on Finance. A memorial on Epworth Leagues: referred to the Committee on Epworth League. A memorial concerning the Sunday-school Secretary: referred to the Committee on Sunday Schools. A memorial concerning the American Bible Society: referred to the Committee on the American Bible Society. A memorial concerning statistical tables: referred to the Committee on Itinerancy.

Paul Whitehead, of the Virginia Conference, chairman of the Committee on Episcopacy, introduced a complaint from a preacher of the German Mission Conference, concerning episcopal administration, which was referred to the Committee on Episcopacy.

WEST TEXAS CONFERENCE.—A memorial from Beeville District Conference concerning the American Bible Society: referred to the special committee on the American Bible Society.

WESTERN NORTH CAROLINA CONFERENCE.—A memorial on Sabbath observance: referred to the special

MAY 5. THIRD DAY.

committee on Sabbath Observance. A memorial concerning the installation of stewards: referred to the Committee on Revisals.

Committee on Sabbath Observance announced.

The Chair announced the following as the Committee on Sabbath Observance: S. B. Turrentine, John Anderson, J. W. Hill, W. F. Glenn, Willis Carlisle, J. W. Grandy, M. Matsumoto.

Resolutions.

The roll of the Conferences was called for resolutions, and the following were presented:

HOLSTON CONFERENCE.—A resolution concerning certain changes in the Discipline: referred to the Committee on Revisals. A resolution suggesting certain changes in the Discipline: referred to the Committee on Revisals. A resolution suggesting certain changes in the Discipline: referred to the Committee on Revisals. A resolution suggesting certain changes in the Discipline: referred to the Committee on Revisals. A resolution providing for the instruction of children for Church membership: referred to the Committee on Itinerancy. A resolution suggesting certain changes in the Ritual: referred to the Committee on Revisals. A resolution concerning unordained preachers and the administration of the sacraments: referred to the Committee on Itinerancy.

KENTUCKY CONFERENCE.—A resolution concerning Children's Day Fund: referred to the Committee on Education. A resolution on licensing preachers: referred to the Committee on Itinerancy. A resolution proposing a change in Question 33 of Annual Conference business: referred to the Committee on Revisals.

LOUISVILLE CONFERENCE.—A resolution concerning Conference evangelists: referred to the Committee on Itinerancy.

NORTH TEXAS CONFERENCE.—A resolution relative to presiding elders' appointees holding Quarterly Conferences: referred to the Committee on Revisals. A resolution on lists of local preachers in Annual Conference minutes: referred to the Committee on Revisals. A resolution concerning report of Quarterly Conference: referred to the Committee on Revisals. A resolution suggesting changes in paragraph 99, Section II., of the Discipline: referred to the Committee on Revisals. A resolution proposing to eliminate paragraph 283

MAY 5. THIRD DAY.

Resolutions.

from the Discipline: referred to the Committee on Revisals.

NORTHWEST TEXAS CONFERENCE.—A resolution concerning baptized children: referred to the Committee on Itinerancy.

SOUTH GEORGIA CONFERENCE.—A resolution concerning Conference evangelists: referred to the Committee on Itinerancy. A resolution proposing to amend paragraph 412 of the Discipline: referred to the Committee on Colportage. A resolution concerning licensing of preachers: referred to the Committee on Revisals.

VIRGINIA CONFERENCE.—A resolution proposing an amendment to the Ritual: referred to the Committee on Revisals. A resolution concerning the improvement and circulation of the *Christian Advocate:* referred to the Committee on Publishing Interests.

On the official administration of a bishop.

A. J. Lamar, of the Alabama Conference, presented a communication from a member of the Louisiana Conference concerning the official administration of a bishop, and it was referred to the Committee on Episcopacy.

Greeting from Spartanburg District Conference.

The following fraternal salutation from the Spartanburg District Conference, of the South Carolina Conference, was read by the Secretary:

UNION, S. C., May 5, 1906.

Rev. J. J. Tigert, D.D., Secretary of the General Conference, Birmingham, Ala.

The Spartanburg District Conference, of the South Carolina Conference, extends greeting to the General Conference, and prays the Great Head of the Church to give direction and blessing to all the work of your body.

(Signed.) S. B. HARPER, *Secretary.*

Made matter of record and response.

Jno. J. Tigert, of the Louisville Conference, moved that it be made a matter of record, and that the Secretary make a suitable response; and the motion prevailed.

Appointments for preaching.

The Committee on Public Worship announced the following appointments for preaching Sunday, May 6:

METHODIST EPISCOPAL CHURCH, SOUTH.

First Church—Bishop E. R. Hendrix, 11 A.M.; Collins Denny, 8 P.M.; W. H. Sheppard, F.R.G.S., 3 P.M.

Five Points—Bishop E. E. Hoss, 11 A.M.; W. R. Lambuth, 8 P.M.

St. John's—Bishop J. S. Key, 11 A.M.; J. B. Robins, 8 P.M.

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THIRD DAY.

Appointments for preaching.

Eleventh Avenue—Bishop H. C. Morrison, 11 A.M.; E. B. Chappell, 8 P.M.

Fountain Heights—W. B. Murrah, 11 A.M.; J. C. Kilgo, 8 P.M.

Wesley Chapel—G. C. Rankin, 11 A.M.; W. F. McMurry, 8 P.M.

Twenty-first Avenue—George R. Stuart, 11 A.M.; A. F. Watkins, 8 P.M.

Mount Vernon—Bishop Charles B. Galloway, 11 A.M.; J. H. Stevenson, 8 P.M.

East Birmingham—H. M. Du Bose, 11 A.M.; J. W. Heidt, 8 P.M.

West End—J. H. Eakes, 11 A.M.; Gross Alexander, 8 P.M.

Bessemer—H. M. Hamill, 11 A.M.; W. B. Palmore, 8 P.M.

Pratt City—Bascom Anthony, 11 A.M.; J. R. Nelson, 8 P.M.

Ensley—Fitzgerald S. Parker, 11 A.M.; S. R. Hay, 8 P.M.

Owenton—J. H. Stevenson, 11 A.M.; John A. Kern, 8 P.M.

Avondale—T. W. Lewis, 11 A.M.; O. F. Sensabaugh, 8 P.M.

Woodlawn—R. G. Waterhouse, 11 A.M.; T. W. Adams, 8 P.M.

East Lake—J. M. Barcus, 11 A.M.; C. S. McCausland, 8 P.M.

Trinity—C. M. Bishop, 11 A.M.; T. S. Wheeler, 8 P.M.

St. Paul—W. L. Nelms, 11 A.M.; L. W. Moore, 8 P.M.

Fairview—W. B. Andrews, 11 A.M.; T. N. Ivey, 8 P.M.

Elyton—W. F. Lloyd, 11 A.M.; R. W. Tucker, 8 P.M.

Ninth Street—J. L. Kennedy, 11 A.M.; J. S. Lamar, 8 P.M.

Newman Chapel—H. A. Boaz, 11 A.M.; W. S. Lagrone, 8 P.M.

Gadsden—W. C. Lovett, 11 A.M.

Warrior—F. S. Onderdonk, 11 A.M.

Patten Chapel—H. C. Howard, 11 A.M.

BAPTISTS.

First Baptist—J. J. Tigert, 11 A.M.; Young J. Allen, 8 P.M.

Woodlawn Baptist—E. P. Ryland, 11 A.M.; H. M. Blair, 8 P.M.

Park Avenue—J. T. Curry, 11 A.M.

South Side Baptist—E. O. Watson, 11 A.M.; A. J. Lamar, 8 P.M.

Ensley Baptist—J. W. Brown, 11 A.M.; J. G. Putman, 8 P.M.

PRESBYTERIAN.

First Presbyterian—Bishop W. A. Candler, 11 A.M.; W. F. Tillett, 8 P.M.

BAD PRINT IN ORIGINAL

MAY 5. THIRD DAY.

Appointments for preaching.

Central Presbyterian—W. E. Thompson, 11 A.M.; Mark L. Carlisle, 8 P.M.

Ensley Presbyterian—R. H. Bennett, 11 A.M.; J. W. Brown, 8 P.M.

South Highlands Presbyterian—James Atkins, 11 A.M.; J. S. Frazer, 8 P.M.

Third Presbyterian—W. N. Ainsworth, 11 A.M.; T. E. Sharp, 8 P.M.

Westminster Presbyterian—J. M. Moore, 11 A.M.; B. P. Allen, 8 P.M.

Second Presbyterian Church—S. D. Long, 11 A.M.

CHRISTIAN.

Christian Church—Seth Ward, 11 A.M.; J. W. Daniel, 8 P.M.

CUMBERLAND PRESBYTERIAN.

Cumberland Presbyterian—W. J. Young, 11 A.M.; G. B. Winton, 8 P.M.

Ensley Cumberland Presbyterian—J. W. Perry, 11 A.M.; J. J. N. Kenney, 8 P.M.

M. E. CHURCH.

Simpson Memorial Methodist Episcopal—J. A. Burrow, 11 A.M.; B. D. Sipple, 8 P.M.

Y. M. C. A.

Jefferson Theater—George R. Stuart, 3 P.M.

Fountain Heights Sunday School—J. W. Court.

The calendar was taken up.

Report No. 1 Committee on Rules adopted.

Report No. 1 of the Committee on Rules was presented, and, on motion, it was adopted as follows:

COMMITTEE ON RULES, REPORT NO. 1.

The Committee on Rules has had under consideration a paper signed A. F. Watkins and F. S. Parker, requesting that Rule 6 be amended by substituting the word "triplicate" for "duplicate," so as to read: "Every resolution shall be in writing, and in triplicate, signed by at least two members; and every substitute or amendment, and every report of a committee, shall be in writing and in triplicate."

Your committee respectfully recommends nonconcurrence, believing that it is impracticable, if not unreasonable, in the exigencies of debate, to require each member to prepare three copies of his paper before it would be

in order to offer it. Likewise that it would hardly be just to ask the chairmen and secretaries of committees to prepare their reports in triplicate.

Respectfully submitted:

JNO. J. TIGERT, *Chairman.*

Recess taken.

Z. T. Bennett, of the White River Conference, moved that the Conference now take a recess until eleven o'clock, and the motion prevailed.

Bishop Galloway presides.

After the recess, the Conference came to order with Bishop Galloway in the chair.

Dr. Allen's introduction and address.

Bishop Galloway, in a few appropriate remarks, introduced Dr. Young J. Allen, our veteran missionary to China, who, with the wisdom and foresight of statesmanship, addressed the Conference on China and the Church's relation to that country.

After the address, the Conference joined in the singing of the hymn, "The Crowning Day Is Coming."

Appeal for justice to the peoples of the Orient.

John O. Willson, of the South Carolina Conference, read the following resolutions, which were, on motion, unanimously adopted:

Resolved, 1. That the Conference has heard with pleasure and profit the impressive and instructive address of our distinguished missionary, the Rev. Dr. Young J. Allen.

Resolved, 2. That the Conference and our Church are profoundly interested in the great empire of China and all its people.

The Willson resolutions as adopted.

Resolved, 3. That this body respectfully request of the authorities of our Christian country such interpretation of existing laws as will not allow injustice or discourtesy to Japanese or Chinese merchants, teachers, students, and others of good class, who may seek to visit our territory; and further request that our dealings with the Orient be inspired by due regard for the welfare of those peoples, as well as for the safety of our own land.

Resolved, 4. That a copy of these resolutions be transmitted by the Secretary to the President of the United States.

(Signed.) JOHN O. WILLSON,
J. H. KIRKLAND,
H. B. REAMS.

Adjournment

John M. Barcus, of the Northwest Texas Conference, moved that the Conference do now adjourn, and the motion prevailed.

MAY 5. THIRD DAY.

The doxology was sung, and the Conference adjourned with the benediction pronounced by the Rev. Dr. Sparling, of the Methodist Church of Canada.

MAY 7. FOURTH DAY.

FOURTH DAY, MONDAY, MAY 7, 1906.

Conference meets.

The Conference met pursuant to adjournment at 9 A.M., Bishop Galloway in the chair.

Religious services.

Religious services were conducted by T. W. Adams, of the Mississippi Conference, who read a part of Ephesians iv., announced hymn No. 180,

All hail the power of Jesus' name,
Let angels prostrate fall,

which was sung by the Conference, and led in prayer.

Minutes approved.

The minutes of Saturday's session were read and approved.

H. H. White seated.

The attendance of H. H. White, a lay delegate from the Louisiana Conference, was noted; he was recognized and seated.

C. H. Duty seated.

The attendance of C. H. Duty, a lay delegate from the Kentucky Conference, was noted, and he was recognized and seated.

J. O. Willson corrects his resolution.

J. O. Willson, of the South Carolina Conference, asked unanimous consent to introduce the word "students" in his resolution of Saturday's session, and permission was granted.

Bishop Hendrix presides.

Bishop Hendrix took the chair.

E. J. Bowers and L. K. Hart granted leave of absence, and J. L. Parkes seated.

Leave of absence was granted E. J. Bowers and L. K. Hart; and J. L. Parkes, an alternate lay delegate from the Tennessee Conference, was seated in place of L. K. Hart.

Changes in standing committees.

The following changes were made in the assignment of members to the standing committees:

CHURCH EXTENSION.—T. J. Nixon in place of J. P. Hilburn, from the Florida Confernce; T. F. Brewer in place of N. L. Linebaugh, from the Indian Mission Conference.

PUBLISHING INTERESTS.—E. W. Martin in place of J. H. Eakes, from the North Georgia Conference.

MISSIONS.—N. L. Linebaugh in place of T. F. Brewer, from the Indian Mission Conference.

MAY 7. FOURTH DAY.

TEMPERANCE.—V. M. West in place of G. G. Johnson, from the West Texas Conference.

Secretary distributes documents.

Documents referred to the various standing committees and special committees were distributed by the Secretary.

Additional preaching appointments.

The following additional appointments, which were not included in the report of the Committee on Public Worship, were reported as having been filled yesterday:

West End Presbyterian—C. H. Briggs, 11 A.M.; W. A. Cooper, 8 P.M.

Response from Colored M. E. Church placed on record.

A response to the greeting sent to the General Conference Colored Methodist Episcopal Church was read as follows:

MEMPHIS, TENN., May 7, 1906.

General Conference of the Methodist Episcopal Church, South, Birmingham, Ala.

God is with us. Read Philippians iv. 23.

(Signed.) F. M. HAMILTON.

On motion of Jno. J. Tigert, of the Louisville Conference, the response was placed on record.

Paper from Interchurch Conference on Federation read and referred.

The Secretary read a communication from the Interchurch Conference on Federation. On motion of Jno. J. Tigert, of the Louisville Conference, it was referred to the special committee on Federation.

Special committees called.

The list of special committees was called.

Report No. 2 Committee on Rules adopted.

Report No. 2 of the Committee on Rules was presented, and, on motion of W. L. Nelms, of the Northwest Texas Conference, the rules were suspended and the report placed upon its passage.

The report was adopted as follows:

COMMITTEE ON RULES, REPORT NO. 2.

1. Your committee have had before them a resolution signed by John R. Pepper and W. E. Thompson, asking "that the floor of the Conference be granted to connectional officers who are not members of the General Conference."

Your committee unanimously recommend nonconcurrence. The purity of the strictly delegated and representative character of the General Conference, every member of which stands for a defined constituency, would be violated by such action, which would set a wide and dangerous precedent and constitute, if not an abusive pro-

MAY 7. FOURTH DAY.

cedure, one liable to abuse. The General Conference has never proved deficient in courtesy, however, and, in the case of any connectional officer, not a member of the General Conference, we have no doubt the Conference will always cheerfully grant the privilege of the floor for purposes of communication concerning the interests committed to said officer's charge.

2. Your committee have also carefully considered a resolution signed by W. E. Arnold, E. G. B. Mann, W. F. Taylor, and W. W. Ball, asking that Rule 3 of our Rules of Order be amended by inserting after the word "time" the words "unless their appointment be otherwise provided by vote of the Conference," so that it shall read, "Special committees ordered by the Conference shall be appointed by the bishop presiding at the time, unless the appointment be otherwise provided by vote of the Conference."

Your committee unanimously recommend nonconcurrence. The addition to the rule is unnecessary; your committee being likewise of the unanimous opinion that the General Conference is competent to insert the name of a committee, if it so desires, in the resolution providing for the same.

3. Your committee have also carefully considered the following paper:

"*Resolved*, That all reports of committees be printed, paged, and folded with numbered lines, and laid in the seats of members at least one day before being acted upon by the Conference.

"B. F. LIPSCOMB,
"J. C. REED,
"R. T. WILSON,"

We unanimously recommend nonconcurrence; the publication in the *Daily Advocate*, in our judgment, sufficiently answering the ends sought to be gained, and the impracticability of the rule having been demonstrated by trial in the last General Conference.

(Signed.) JNO. J. TIGERT, *Chairman.*

Report No. 2 on Fraternal Correspondence adopted.

Report No. 2 of the Committee on Fraternal Correspondence and Introductions was presented and read.

On motion, the rules were suspended, and the report was adopted as follows:

COMMITTEE ON FRATERNAL CORRESPONDENCE AND INTRODUCTIONS, REPORT NO. 2.

Resolved, That Tuesday evening next, beginning at eight o'clock, be designated as the time for hearing the Fraternal

MAY 7. FOURTH DAY.

Delegate from the Methodist Church of Canada, and that when we adjourn Tuesday it be to meet at eight o'clock P.M.

(Signed.) H. M. DU BOSE, R. W. MILLSAPS, COLLINS DENNY, H. N. SNYDER, G. C. RANKIN, *Committee.*

Standing committees called.

The list of standing committees was called.

Report No. 1 on Boundaries read and recommitted.

Report No. 1 of the Committee on Boundaries was presented and read, and went to the calendar.

J. H. McLean, of the North Texas Conference, moved that the rules be suspended in order that the report might be immediately considered.

The motion of J. H. McLean was withdrawn, and the report was recommitted, on motion of B. F. Lipscomb, of the Virginia Conference.

Report No. 1 on American Bible Society adopted.

Report No. 1 of the special committee on the American Bible Society was presented and read.

On motion of Jno. J. Tigert, of the Louisville Conference, the rules were suspended, and the report adopted as follows:

COMMITTEE ON THE AMERICAN BIBLE SOCIETY, REPORT NO. 1.

We recommend that the evening of Monday, May 14, be set apart for a mass meeting in the interest of the American Bible Society, to be addressed by the Rev. Dr. W. I. Haven, of New York, Bishop A. W. Wilson, and Chancellor J. H. Kirkland.

(Signed.) C. M. BISHOP, *Chairman.*
Z. T. BENNETT, *Secretary.*

Paper from Sunday League referred.

A communication from the Sunday League was presented. By consent, the paper was referred to the spesial committee on Sabbath Observance.

Appeals, memorials, and petitions.

The roll of Conferences was called for appeals, petitions, and memorials, and the following were introduced:

ALABAMA CONFERENCE.—A memorial on the burial service: referred to the Committee on Revisals.

HOLSTON CONFERENCE.—A petition concerning the baptism of children: referred to the Committee on Revisals. A memorial concerning boundaries: referred to the Committee on Boundaries. A memorial from the Chattanooga Preachers' Association on enlarging presiding elders' districts: referred to the Committee on Boundaries.

MAY 7. FOURTH DAY.

Appeals, memorials, and petitions.

KENTUCKY CONFERENCE.—A memorial from the Woman's Home Mission Board on the union of Missionary Boards: referred to the Committee on Missions. A memorial from the Woman's Board of Home Missions concerning change in constitution: referred to the Committee on Missions.

INDIAN MISSION CONFERENCE.—A memorial from the Cherokee District Conference concerning Conference Boards of Education: referred to the Committee on Education. A memorial from the Cherokee District Conference concerning church extension: referred to the Committee on Church Extension. A memorial from the Cherokee District Conference on Sunday-school missionary societies: referred to the Committee on Sunday Schools. A memorial from the Cherokee District Conference concerning revenue from the sale of Sunday-school periodicals: referred to the Committee on Sunday Schools. A memorial from the Cherokee District Conference concerning the use of tobacco and narcotics by preachers: referred to the Committee on Temperance. A memorial from the Weatherford District Conference concerning change of name of Conference: referred to the Committee on Revisals.

LITTLE ROCK CONFERENCE.—A memorial concerning the change of form of church letters: referred to the Committee on Revisals.

LOUISIANA CONFERENCE.—A memorial from the stewards of Rayne Memorial Church, New Orleans, on the removal of the time limit: referred to the Committee on Itinerancy. A petition from the stewards of the Rayne Memorial Church, New Orleans, for the investigation of the official administration of Bishop H. C. Morrison: referred to the Committee on Episcopacy. A memorial from L. C. Calhoun, Summerfield, Ala., asking for definition of a phrase in the Discipline: referred to the Committee on Revisals.

MEMPHIS CONFERENCE.—A memorial from Madison Heights Church and Pastors' Association of Memphis concerning hospitals: referred to the Committee on Missions. A memorial concerning duties of committees of admission into Annual Conferences: referred to the Committee on Revisals. A memorial concerning

financial assistance: referred to the Committee on Revisals.

NORTH ALABAMA CONFERENCE.—A memorial from the Cuba Mission for the government of missions: referred to the Committee on Missions.

NORTHWEST TEXAS CONFERENCE.—A memorial from the Waco District concerning colportage: referred to the Committee on Colportage. A memorial from the Brownwood pastoral charge concerning boundaries: referred to the Committee on Boundaries. A memorial from Talpa Circuit concerning boundaries: referred to the Committee on Boundaries. A memorial from the Clarendon District Conference concerning the formation of a new Conference: referred to the Committee on Boundaries. A memorial from the Clarendon District Conference concerning boundary lines: referred to the Committee on Boundaries. A memorial from Amarillo station concerning boundaries: referred to the Committee on Boundaries.

PACIFIC CONFERENCE.—A memorial concerning the Superannuate Endowment Fund: referred to the Committee on Finance.

SOUTH CAROLINA CONFERENCE.—A memorial from the Charleston District Conference concerning the ritual for baptism: referred to the Committee on Revisals.

ST. LOUIS CONFERENCE.—A memorial from the Poplar Bluff District concerning amendment of the ritual for baptism: referred to the Committee on Revisals. A memorial from the St. Louis District concerning the administration of sacraments: referred to the Committee on Revisals. A memorial from the St. Louis District concerning revisal of the ritual: referred to the Committee on Revisals. A memorial from the St. Louis District concerning revisal of the Ritual: referred to the Committee on Revisals.

TENNESSEE CONFERENCE.—A memorial from the Nashville Preachers' Meeting concerning examining committees: referred to the Committee on Revisals.

VIRGINIA CONFERENCE.—A petition relating to the Anti-Saloon League: referred to the Committee on Temperance.

B. F. Lipscomb, of the Virginia Conference, introduced a communication for the Committee on Itiner-

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ancy, which was, on motion, referred to the Committee on Itinerancy.

Appeals, memorials, and petitions.

By consent, a memorial from the Board of Missions concerning the Sunday-school missionary society was introduced and referred to the Committee on Missions. A memorial from the Board of Missions concerning the missionary education of young people was introduced and referred to the Committee on Missions.

Resolutions.

The roll of Conferences was called for resolutions, and the following were presented:

BRAZIL MISSION CONFERENCE.—A resolution to amend the Twenty-third Article of Religion: referred to the Committee on Revisals.

FLORIDA CONFERENCE.—A resolution to amend the Discipline: referred to the Committee on Revisals.

HOLSTON CONFERENCE.—A resolution on Christian education: referred to the Committee on Education.

KENTUCKY CONFERENCE.—A resolution on Sunday-school districts: referred to the Committee on Sunday Schools. A resolution on postal card notices of removal of Church members: referred to the Committee on Publishing Interests. A resolution on removal of the time limit: referred to the Committee on Itinerancy.

MISSISSIPPI CONFERENCE.—A resolution on salaries of bishops: referred to the Committee on Episcopacy.

NORTH GEORGIA CONFERENCE.—A resolution on aid for disabled local supplies: referred to the Committee on Revisals.

NORTH TEXAS CONFERENCE.—A resolution on appointment of students to educational institutions: referred to the Committee on Education. A resolution to amend the ritual for infant baptism: referred to the Committee on Revisals.

SOUTH GEORGIA CONFERENCE.—A resolution on modern discipline: referred to the Committee on Revisals.

TENNESSEE CONFERENCE.—A resolution on revised doctrinal statement.

On motion of W. F. Tillett, of the Tennessee Conference, a special committee of three was provided for the consideration of this paper, and the paper was so referred.

VIRGINIA CONFERENCE.—A resolution on authority

of Annual Conference Mission Boards: referred to the Committee on Missions.

Resolutions.

TEXAS CONFERENCE.—A resolution to create the office of assistant superintendent of Sunday schools: referred to the Committee on Sunday Schools.

WESTERN VIRGINIA CONFERENCE.—A resolution on the ordination of preachers on trial: referred to the Committee on Itinerancy. A resolution on boundary lines: referred to the Committee on Boundaries.

Committee on new statement of the faith.

The Chair announced the following as a special committee on the resolution concerning new statement of the doctrinal faith of Methodism: W. F. Tillett, W. R. Lambuth, and C. W. Carter.

The Educational Exhibit.

J. D. Hammond, of the North Georgia Conference, made a statement concerning the Educational Exhibit.

Committee on Statistics announced.

A. F. Watkins, of the Mississippi Conference, moved that a committee of seven Annual Conference Secretaries be appointed on the matter of statistical reports. The motion prevailed.

The Chair then announced the following Committee of Conference Secretaries on Annual Conference Statistics: A. F. Watkins, F. S. Parker, J. A. Burrow, E. O. Watson, J. J. Tigert, J. W. Heidt, and J. M. Barcus.

J. G. Walker granted leave of absence.

John G. Walker, of the North Georgia Conference, was granted leave of absence.

Correction of Whitehead's statement.

P. H. Hensch, of the German Mission Conference, asked that a correction be made in the statement of Paul Whitehead as to complaint against episcopal administration coming from a member of the German Mission Conference, the fact being that it was from a preacher of the Texas Conference.

Statistical papers referred to special committee.

J. M. Barcus, of the North Texas Conference, moved that all papers referring to statistical tables be referred to the special committee, and the papers that have been referred to other committees be reported to said committee. The motion prevailed.

Resolution referred by consent.

By consent, J. M. Barcus was permitted to refer a resolution to the Committee on Publishing Interests.

Meeting of committees ordered.

W. V. Robinson, of the Western Virginia Conference, moved that the committees appointed to hold their regular meetings to-day be called to meet this morning.

J. M. Barcus moved as a substitute that only com-

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mittees appointed to meet to-morrow be permitted to meet this morning.

The substitute was accepted by the original mover, and was carried.

Young people's meeting announced.

The Committee on Public Worship announced a young people's meeting for this afternoon at three o'clock.

Resolution referred.

By consent, a resolution from the Kentucky Conference was referred to the Committee on Sunday Schools.

Adjournment.

Jno. J. Tigert, of the Louisville Conference, moved that the Conference adjourn, and the motion prevailed.

The doxology was sung, the benediction was pronounced by Bishop Hendrix, and the Conference adjourned.

FIFTH DAY, TUESDAY, MAY 8, 1906.

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Conference meets.

The Conference met pursuant to adjournment at 9 A.M., Bishop Hendrix in the chair.

Religious services.

Religious services were conducted by E. P. Ryland, of the Los Angeles Conference.

Minutes approved.

The minutes of yesterday's session were read and approved.

Bishop Key presides.

Bishop Key took the chair.

James Sutherland seated.

James Sutherland, a lay delegate from the Pacific Conference, was recognized and seated.

M. D. Fields granted leave of absence.

M. D. Fields, a lay delegate from the Texas Conference, was granted leave of absence.

Report of standing committees.

The roll of the standing committees was called for reports, and the following were presented:

Report No. 1 of the Committee on Itinerancy was read and placed on the calendar.

Report No. 1 of the Committee on Revisals was read and placed on the calendar.

Report No. 1 of the Committee on Education was read and placed on the calendar.

Report No. 1 of the Committee on Missions was read and placed on the calendar.

Report No. 1 of the Committee on Epworth League was read and placed on the calendar.

Report No. 1 of the Committee on Finance was read and placed on the calendar.

Response from J. C. Berryman.

The Secretary read the following response to the greetings sent to the venerable J. C. Berryman:

IRONDALE, MO., May 7, 1906. **MAY 8. FIFTH DAY.**

J. J. Tigert, Secretary General Conference of the Methodist Episcopal Church, South, Birmingham, Ala.

Greeting most highly appreciated. Please convey to Conference and Church at large father's benediction, with the assurance that he is still preaching from that grand text, Job xix. 25.

(Signed.) J. W. BERRYMAN.

Made matter of record.

Jno. J. Tigert, of the Louisville Conference, moved that this response be made a matter of record, and the motion prevailed.

Memorial from Typographical Union referred.

The Secretary also read a memorial from the International Typographical Union.

On motion of J. H. McLean, of the North Texas Conference, it was referred to the Committee on Publishing Interests.

Paper from Medical Society of Maryland referred.

The Secretary presented also a communication from the State Medical Society of Maryland, which, on motion of Paul Whitehead, of the Virginia Conference, was referred to the Committee on Publishing Interests.

Report of W. B. Murrah, Fraternal Messenger, placed on record.

W. B. Murrah, of the North Mississippi Conference, presented his report as Fraternal Messenger to the Methodist Church of Canada. It was read by the Secretary and made matter of record as follows:

To the General Conference of the Methodist Episcopal Church, South.

Dear Fathers and Brethren: **By authority of the General Conference of 1902, the College of Bishops appointed me as Fraternal Messenger to the General Conference of the Methodist Church in Canada. In September of the same year that distinguished body met in the city of Winnipeg, Manitoba. On the evening of the 9th of that month I was received with the utmost cordiality as your representative, and had the privilege of delivering your fraternal salutations in the presence of a large audience.**

The courtesies extended to me, as your representative, were all that could be asked or desired.

By formal resolution, and by generous words spoken by eminent members of the Conference, the most gratifying evidence was given of approval of the sentiments I had the honor to express; and I was asked to convey to you in return their loving greetings.

Very respectfully,

W. B. MURRAH, *Fraternal Delegate.*

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Report of General Board of Trustees.

The Secretary presented the report of the Board of Trustees of the Methodist Episcopal Church, South, and it was referred to the Committee on Finance.

Appeals, memorials, and petitions.

The roll of the Conferences was called for appeals, memorials, and petitions, and the following were presented:

ALABAMA CONFERENCE.—A memorial concerning the Board of Trustees of Vanderbilt University: referred to the Committee on Education.

FLORIDA CONFERENCE.—A memorial from Tallahassee District Conference concerning District Boards of Missions and Church Extension: referred to the Committee on Missions.

HOLSTON CONFERENCE.—A petition proposing certain changes in the Discipline: referred to the Committee on Revisals.

INDIAN MISSION CONFERENCE.—A memorial on the change of the Conference name: referred to the Committee on Revisals.

MEMPHIS CONFERENCE.—A memorial concerning the removal of preachers: referred to the Committee on Itinerancy.

LOUISVILLE CONFERENCE.—A memorial suggesting certain changes in the Discipline: referred to the Committee on Finance. A memorial from the Board of Trustees on certain changes in the Discipline: referred to the Committee on Finance.

SOUTH GEORGIA CONFERENCE.—A memorial concerning the constitution of the Woman's Foreign Missionary Society: referred to the Committee on Missions. A memorial on episcopal residences: referred to the Committee on Episcopacy. A memorial from Mulberry Street Quarterly Conference, Macon, Ga., relative to the time limit: referred to the Committee on Itinerancy. A memorial protesting against the removal of the time limit: referred to the Committee on Itinerancy.

ST. LOUIS CONFERENCE.—A memorial concerning financial plans: referred to the Committee on Revisals. A memorial from the St. Louis District Conference on a graded course of Sunday-school study: referred to the Committee on Sunday Schools. A memorial from the St. Louis District Conference relative to evangelists: referred to the Committee on Itinerancy. A memorial

from the St. Louis District Conference concerning the time limit: referred to the Committee on Itinerancy. A memorial from the St. Louis District Conference concerning trustees: referred to the Committee on Revisals. A memorial from the Thayer Church, St. Louis Conference, concerning boundaries: referred to the Committee on Boundaries.

Tennessee Conference.—A memorial from members of the Tennessee Conference on Conference Missionary Secretaries: referred to the Committee on Missions.

The following were presented by the Board of Missions:

A memorial from the Woman's Board of Foreign Missions: referred to the Committee on Missions. A memorial concerning the union of Woman's Missionary Societies: referred to the Committee on Missions. A memorial concerning Boards of Missions: referred to the Committee on Missions.

The roll of the Conferences was called for resolutions, and the following were presented:

Baltimore Conference.—A resolution suggesting the change of paragraph 77 of the Discipline: referred to the Committee on Itinerancy. A resolution concerning paragraphs 426 and 428 of the Discipline: referred to the Committee on Publishing Interests.

Florida Conference.—A resolution relative to the time limit: referred to the Committee on Itinerancy. A resolution concerning blanks for trustees' reports: referred to the special committee on Statistics.

German Mission Conference.—A resolution concerning the federation of the German work: referred to the Committee on Federation.

Holston Conference.—A resolution proposing a change in the Ritual: referred to the Committee on Revisals.

Kentucky Conference.—A resolution on official handbook: referred to the Committee on Publishing Interests.

Louisville Conference.—A resolution concerning minute questions for the District Conference: referred to the Committee on Revisals.

Missouri Conference.—A resolution on educational

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Resolutions.

statistics: referred to the special committee on statistics.

NORTH ALABAMA CONFERENCE.—A resolution on the care of superannuated preachers: referred to the Committee on Finance.

NORTH CAROLINA CONFERENCE.—A resolution proposing to amend paragraph 453 of the Discipline: referred to the Committee on Revisals.

NORTH GEORGIA CONFERENCE.—A resolution concerning missionary bishops: referred to the Committee on Episcopacy. A resolution on temperance: referred to the Committee on Temperance.

NORTHWEST TEXAS CONFERENCE.—A resolution concerning the salaries of bishops: referred to the Committee on Episcopacy. A resolution proposing to change the composition of the Annual Conference: referred to the Committee on Revisals. A resolution changing paragraph 323 of the Discipline: referred to the Committee on Revisals.

SOUTHWEST MISSOURI CONFERENCE.—A resolution concerning the order of worship: referred to the Committee on Publishing Interests.

VIRGINIA CONFERENCE.—A resolution to fix the place of residence of bishops: referred to the Committee on Episcopacy. A resolution on General Conference Districts: referred to the Committee on Boundaries.

WESTERN VIRGINIA CONFERENCE.—A resolution concerning Epworth Leagues: referred to the Committee on Epworth League.

WHITE RIVER CONFERENCE.—A resolution proposing to change paragraph 77, Answer 10, of the Discipline: referred to the Committee on Itinerancy.

Motion to consider temperance resolution fails.

J. M. Morse, of the Mississippi Conference, moved the suspension of the rules in order to immediate consideration of the resolution on temperance.

The vote was taken. A division was called for, and the motion did not prevail, there being 142 votes cast in the affirmative and 76 in the negative.

Papers on calendar may be taken up.

B. F. Lipscomb, of the Virginia Conference, moved the suspension of Rule 20 of the Rules of Order, so that papers placed on the calendar may be taken up for immediate consideration; and the motion prevailed.

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M. O. Hughes, a lay delegate from the Louisville Conference, was recognized and seated.

M. O. Hughes seated.

By consent, W. E. Arnold, of the Kentucky Conference, presented a report from the Woman's Board of Home Missions relative to deaconess work, and it was referred to the Committee on Revisals.

Report on deaconess work presented.

The Rev. Dinsdale T. Young, Fraternal Messenger from the British Wesleyan Connection, was introduced to the Conference.

Rev. Dinsdale T. Young introduced.

By consent, a memorial was presented from the Southwest Missouri Conference concerning statistical blanks. Referred to the Committee on Statistical Blanks.

Memorial on statistical blanks.

By consent, the Quadrennial Report of the Board of Church Extension was presented by W. F. McMurry, of the St. Louis Conference, and referred to the Committee on Church Extension.

Report on Church Extension submitted.

The calendar was taken up.

Calendar taken up.

Report No. 1 of the Committee on Itinerancy was read.

Report No. 1 on Itinerancy discussed and recommitted.

Paul Whitehead, of the Virginia Conference, moved that the report be taken up item by item, and the motion prevailed.

R. G. Waterhouse, of the Holston Conference, moved that the word "concur" be substituted for the word "nonconcur."

W. H. Samford, of the Alabama Conference, moved that the report be recommitted.

Paul Whitehead, of the Virginia Conference, arose to the point of order that the reading of the paper had not been completed, and, therefore, the motion to recommit was not in order. The point of order was not sustained.

The motion to recommit prevailed, and the entire report was recommitted.

Report No. 1 of the Committee on Revisals was read, as follows:

Report No. 1 on Revisals read.

COMMITTEE ON REVISALS, REPORT NO 1.

Your Committee on Revisals have had under consideration memorials from the Marion District Conference of the South Carolina Annual Conference, from the St. Louis District of the St. Louis Annual Conference, from the North Georgia Annual Conference, from the Virginia

MAY 8. FIFTH DAY.

Annual Conference, and from the Florida Annual Conference, asking that unordained preachers in charge be authorized to administer the sacraments and celebrate the rite of matrimony. We recommend that paragraph 120, page 58, of the Discipline, be amended to read as follows:

"To preach the gospel, to celebrate the rite of matrimony and, in the absence of the presiding elder or bishop, to administer baptism, and to control the appointment of all services to be held in the churches in his charge."

(Signed.) GROSS ALEXANDER, *Chairman.*
Z. T. BENNETT, *Secretary.*

Minority report as substitute.

The following minority report was offered as a substitute:

To the General Conference of the Methodist Episcopal Church, South.

Dear Fathers and Brethren: Various memorials proposing that the General Conference give authority to all preachers appointed to pastoral charges to celebrate the rite of matrimony and administer the sacraments, having been duly considered by the Committee on Revisals, the undersigned offer the following as a substitute for the majority report:

"We recommend nonconcurrence in all these memorials."

(Signed.)

C. H. BRIGGS, J. S. FRAZER,
J. E. SWEPSTON, J. D. SIMPSON,
F. J. PRETTYMAN, JOHN W. BOSWELL,
B. J. CASTEEL, O. F. SENSABAUGH.
W. E. ARNOLD,

Motion to adopt substitute.

Frank Richardson, of the Holston Conference, moved the adoption of the substitute.

Burrow's amendment to the original report amended and adopted.

J. A. Burrow, of the Holston Conference, presented as an amendment to the report the following:

Amend paragraph 120, page 58, of the Discipline, to read as follows:

"To preach the gospel; to celebrate the rite of matrimony; in the absence of an elder or bishop, to administer the sacraments; and, in the absence of the presiding elder or bishop, to control the appointment of all services to be held in the churches in his charge, with the understanding that no permanent powers of ordination are conferred until the same shall be granted by the laying on of hands after he shall have met the disciplinary requirements."

J. W. Boswell, of the North Mississippi Conference, offered as an amendment to the amendment the substi-

tution of the word "baptism" instead of the words "the sacraments."

The amendment was accepted by the mover of the original amendment.

J. B. Robins, of the North Georgia Conference, moved the previous question.

Gross Alexander, of the Louisville Conference, rose to the point of order that in such cases the call for the previous question was practically the call for the pending question; but the point was not sustained.

The Chair then asked, "Shall the question now be put?"

The motion prevailed, 161 votes having been cast in the affirmative, and the previous question was ordered.

The vote was first taken upon the amendment of J. A. Burrow, and it was adopted.

Minority report rejected.

The vote was then taken upon the minority report, and it was not adopted.

Original report as amended adopted.

The vote then being taken on the original report, it was adopted as amended.

W. E. Arnold's question of privilege.

W. E. Arnold, of the Kentucky Conference, arose to a question of personal privilege, that he wished to give notice of his intention to introduce a resolution concerning the ordination of preachers on trial.

Report No. 3 on Fraternal Correspondence adopted.

Report No. 3 of the Committee on Fraternal Correspondence and Introductions was read, and, on motion, adopted as follows:

***Resolved*, That Thursday evening, the 10th inst., beginning at eight o'clock, be designated as the time for hearing the Fraternal Delegate from the Wesleyan Connection; and that when we adjourn the regular session on Thursday, it be to meet in special session at the above-named hour.**

H. M. DU BOSE, G. C. RANKIN.
COLLINS DENNY, R. W. MILLSAPS,
H. N. SNYDER, *Committee.*

Report No. 2 on Revisals discussed and referred to a special committee.

Report No. 2 of the Committee on Revisals, recommending a change in the Twenty-third Article of Religion, was read, and a motion made for its adoption.

Jno. J. Tigert, of the Louisville Conference, pointed out that this could not be done, as the alteration of this Article would contravene our first restrictive rule, and moved that the paper be referred to a special committee

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of five, who shall consider the matter, and suggest the method by which the desired change may be effected.

W. E. Arnold, of the Kentucky Conference, presented a substitute.

J. A. Anderson, of the Arkansas Conference, arose to the point of order that when a motion is made to refer a matter to a committee, while an amendment may be made, an argument on the merits of the paper cannot be admitted.

The Chair did not sustain the point of order, and J. A. Anderson appealed from the decision of the Chair.

The decision of the Chair was sustained.

J. H. McLean, of the North Texas Conference, moved that the substitute be laid on the table, and the motion prevailed.

The vote being taken on the motion to refer to a special committee, it was adopted.

Special committee on Twenty-third Article of Religion.

The Chair announced the special committee on the Twenty-third Article of Religion, as follows: J. J. Tigert, Collins Denny, J. L. Kennedy, S. H. Wainright, G. M. Napier.

Arnold's substitute referred to this committee.

W. E. Arnold, of the Kentucky Conference, moved that the substitute be taken from the table and referred to this special committee, and the motion prevailed.

Changes in standing committees.

James Sutherland, of the Pacific Conference, was put in place of G. V. Northey on the Committee on Education, and on the Committee on Epworth League in place of J. J. N. Kenney, and on the Committee on Temperance in place of J. E. Moore, and on the Committee on Colportage in place of J. E. Moore.

E. G. Moseley seated.

E. G. Moseley, a lay delegate from the Virginia Conference, was recognized and seated.

Consent given for changes in Report No. 1 on Revisals.

J. A. Burrow, of the Holston Conference, asked unanimous consent to be allowed to make certain changes in the phraseology of Report No. 1 of the Committee on Revisals, and it was granted.

Adjournment.

On motion, the Conference adjourned, with the singing of the doxology, and the benediction by the Rev. Dinsdale T. Young, the Fraternal Delegate from the British Wesleyan Conference.

EVENING SESSION.

MAY 8.
FIFTH DAY.

The Conference met at 8 P.M., pursuant to adjournment, Bishop Key in the chair. Conference meets.

Religious service was conducted by J. L. Kennedy, of the Brazil Mission Conference, who read Psalm cxxxiii., and announced hymn No. 553, Religious service.

All praise to our redeeming Lord,
Who saves us by his grace,

which was sung by the Conference.

Brother Kennedy led in prayer.

The Secretary read the credentials of the Rev. Dr. J. W. Sparling, of the Methodist Church of Canada, as follows: Dr. Spalding's credentials read.

TORONTO, CANADA, April 10, 1906.

To the Bishops of the Methodist Episcopal Church, South, and the General Conference of said Church, in General Conference assembled.

Revered and Beloved Fathers and Brethren: **This letter witnesseth that the bearer hereof, Rev. J. W. Sparling, D.D., President of Wesley College, Manitoba, was duly appointed at our General Conference of 1902 as the Fraternal Delegate of the Methodist Church, Canada, to the Methodist Episcopal Church, South.**

Dr. Sparling, greatly honored and beloved among us, will bear to you our sincere brotherly greetings, and assurances of our constant love for you in the gospel of Christ. He will also tell you how the Lord hath blessed our Zion, and leadeth us on from victory to victory.

In behalf of the General Conference of the Methodist Church. **A. CARMAN, *General Superintendent.***

GEORGE STEEL, *Secretary.*

Bishop Key fitly introduced Dr. Sparling to the Conference, and in choice and eloquent words he delivered his Fraternal Address, which was warmly appreciated and applauded by the Conference. Dr. Sparling's fraternal address.

Bishop Key responded, and announced hymn No. 556, Response by Bishop Key.

Blest be the tie that binds
Our hearts in Christian love,

which was sung by the Conference.

The Conference then adjourned, with the benediction by Bishop Wilson. Adjournment.

MAY 9. SIXTH DAY.

SIXTH DAY, WEDNESDAY, MAY 9, 1906.

Conference meets.

Conference met pursuant to adjournment at 9 A.M., Bishop Key in the chair.

Religious services.

Religious services were conducted by J. R. Nelson, of the Northwest Texas Conference, who read the second chapter of First Corinthians, announced hymn No. 137,

How sweet the name of Jesus sounds
In a believer's ear,

and led in prayer.

Minutes approved.

The minutes of yesterday morning's and evening's sessions were read and approved.

Bishop Candler presides.

Bishop Candler took the chair.

R. C. Dial seated.

R. C. Dial, of the North Texas Conference, was recognized and seated in place of W. C. Everett, alternate.

Changes in standing committees.

R. C. Dial was put on the Committee on Temperance in place of L. Blaylock, and on Sunday Schools in place of W. C. Everett; and L. Blaylock was put on the Committee on Colportage, in place of W. C. Everett.

Motion to reconsider Report No. 1 on Revisals tabled.

H. C. Pritchett, of the Texas Conference, moved the reconsideration of Report No. 1 of the Committee on Revisals.

J. O. Willson, of the South Carolina Conference, moved that the motion lie on the table, and the motion to table prevailed.

Death of Rev. J. C. Berryman announced and resolution of sympathy adopted.

W. F. McMurry, of the St. Louis Conference, as a matter of privilege, announced the death of Rev. J. C. Berryman, and presented the following resolution:

Resolved, That we have heard with sorrow of the death of Rev. J. C. Berryman, the sole survivor of the historic Conference of 1844, at the close of almost a century of heroic faith and tireless labor for Christ.

(Signed.) W. F. McMURRY,
NELSON B. HENRY,
T. S. WHEELER.

The resolution was adopted.

Distribution of documents.

The Secretary distributed documents to the several special and standing committees.

Invitation from Entertainment Committee.

The following invitation to the Ensley Steel Plant and Furnaces was read by the Secretary:

The Local Entertainment Committee have planned a trolley ride to Ensley, and a visit to the steel mills and

furnaces, Thursday afternoon. The cars will leave from the corner of Third Avenue and Nineteenth street, promptly at 2:15. All delegates and their wives are cordially invited. For the delegates who have committee meetings on Thursday afternoon another trip will be made on Friday afternoon. Cars will leave from the same place and at the same hour.

MAY 9. SIXTH DAY.

Reports of standing committees.

The roll of standing committees was called for reports, and the following were presented:

Report No. 1 of the Committee on Itinerancy was presented and placed on the calendar.

Report No. 1 on Boundaries considered and adopted.

Report No. 1 of the Committee on Boundaries was presented.

J. H. McLean, of the North Texas Conference, moved a suspension of the rules in order that the report be put on its passage without being read except by caption.

The Chair announced that the latter part of the motion was not in order, and put the vote on the former part.

A division was called for, and the motion to suspend the rules prevailed.

The report was read by caption.

The first item of the report was adopted.

The second item was read and adopted.

Report No. 1 of the Committee on Boundaries was then adopted as a whole, as follows:

COMMITTEE ON BOUNDARIES, REPORT NO. 1.

Item 1. The Committee on Boundaries recommend concurrence in the following memorial from the North Georgia Conference:

"The North Georgia Conference respectfully ask the General Conference to extend the time allowed us by the last Conference, giving us four years longer to decide as to whether or not there shall be a division of our Conference, and authorizing us to divide our territory as we shall see fit."

Item 2. The Committee on Boundaries having had under consideration a memorial from the pastors of Knoxville, of the Holston Conference, to better define the boundaries of said Conference, concur in the following recommendations:

"Holston Conference shall include East Tennessee and that part of Middle Tennessee east of a line drawn on the western boundaries of the counties of Marion, Sequatchie,

MAY 9. SIXTH DAY.

Bledsoe, Cumberland, and Fentress; thence with a line north with the Kentucky state line (Monteagle in Marion county, and Bethel in Sequatchie county, excepted); thence east with the Kentucky line to Cumberland Gap; that part of the states of Virginia and West Virginia beginning at the point of junction of the lines of Kentucky, Tennessee, and Virginia at Cumberland Gap; thence northeast with the line between Kentucky and Virginia to Tug River; thence up Tug River with a line between Virginia and West Virginia, and crossing said river and up War Eagle Creek, so as to include War Eagle town, to a point at the head of said creek on the line between Mingo and Wyoming counties, West Virginia; thence in an easterly direction with the line between said counties to McDowell county; thence following the dividing ridge between the Tug and Guyandotte rivers, and the line between McDowell and Wyoming counties, to the Flat Top Mountain, and with the crest of said mountain to Barn, West Virginia; thence to the place where Blue Stone River empties into New River, and up New River (including Big Stony Creek appointment) to East Radford, in Montgomery county, Virginia; thence in a straight line to Floyd, in Floyd county, Virginia (including Auburn, in Montgomery county, and all the territory now in Floyd Circuit, in the Holston Conference); thence with the Baltimore and Virginia Conference lines to the North Carolina state line, and with said state line to the Georgia state line (including Savannah church, in Alleghany county, North Carolina, in Holston Conference); thence with a line between Georgia and Tennessee to the point where the line between Hamilton and James counties, Tennessee, intersects the Georgia state line; thence south to and including Graysville, Catoosa county, Georgia; thence in a straight line to, but including, the town of Chickamauga, Walker county, Georgia, and all of the present Ringgold Circuit, and southwest to the base of Lookout Mountain, so as to include all of Flintstone Mission; thence southwest with the base of said mountain to the Alabama state line, and with said line to the beginning, including Deer Head Cove in the Holston Conference."

(Signed.) JOHN H. MCLEAN, *Chairman.*
J. D. SCOTT, *Secretary.*

Other reports of standing committees.

Report No. 1 of the Committee on Sunday Schools was read and placed on the calendar.

Report No. 1 of the Committee on Colportage was read and placed on the calendar.

MAY 9.
SIXTH DAY.

Report No. 2 of the Committee on Colportage was read and placed on the calendar.

Special committees.

The roll of special committees was called.

Report No. 1 on Twenty-third Article of Religion read and put on calendar.

The special committee on the Twenty-third Article of Religion presented Report No. 1, which was read, and, under the rule, was placed on the calendar.

Report of Bishop Hoss, Fraternal Messenger, read and entered of record.

The report of Bishop E. E. Hoss, Fraternal Messenger to the British Wesleyan Conference, was presented and read by the Secretary, as follows:

To the Bishops and Members of the General Conference:

Dear Fathers and Brethren: It gives me very great pleasure to say that, in accordance with a resolution passed by the General Conference of 1902, and in pursuance of appointment from the College of Bishops, I visited the Wesleyan Methodist Conference held in Sheffield, England, July, 1904, as the bearer of fraternal salutations from our Church.

The greeting which I received, both before the Conference met and during the session of that body, was extremely cordial. I was the recipient of many social courtesies, and large opportunity was given me for studying the organization and working of the Wesleyan system.

A fine audience gathered in the Conference room to listen to my message, and gave me a most kindly and attentive hearing. Up to the measure of my ability, I made an exhibit of the past history and present status of Southern Methodism.

Nothing has ever impressed me more than the immense vitality of the mother Church. Not one sign did I see of decline or decay, but many and abounding tokens of spiritual life. The evangelical spirit which animated John Wesley and his coadjutors still burns in the hearts of their successors. A wise conservatism, not stubbornly holding on to the old because it is old, but steadily refusing to commit itself to rash and doubtful experiments, was equally manifest in all the proceedings of the Conference. Our brethren beyond the sea believe that they have a great inheritance of doctrine and polity from the fathers, and they are not minded lightly to surrender it.

I came home greatly refreshed and encouraged by all that I saw and heard.

Your servant for Christ's sake,

E. E. Hoss.

On motion of the Secretary, the report was made a matter of record.

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Report on new statement of faith placed on calendar.

The report of the special committee on a New Statement of Methodist Faith was read, and, under the rules, was placed on the calendar.

Appeals, memorials, and petitions.

The roll of the Conferences was called for appeals, memorials, and petitions, and the following were submitted:

HOLSTON CONFERENCE.—A memorial concerning Conference organs: referred to the Committee on Publishing Interests. A memorial concerning the combination of juvenile societies and the Junior League: referred to the Committee on Missions. A memorial concerning the union of the Missionary Societies: referred to the Committee on Missions. A memorial concerning the removal of the time limit: referred to the Committee on Itinerancy. A memorial concerning the enlargement of presiding elders' districts: referred to the Committee on Itinerancy. A memorial asking for more bishops: referred to the Committee on Episcopacy.

LITTLE ROCK CONFERENCE.—A memorial concerning church letters: referred to the Committee on Revisals.

LOS ANGELES CONFERENCE.—A memorial from the Arizona District concerning the creation of a Mission Conference: referred to the Committee on Missions.

NORTH ALABAMA CONFERENCE.—A memorial proposing to amend paragraph 305, Section V., of the Discipline: referred to the Committee on Revisals.

NORTH GEORGIA CONFERENCE.—A memorial from the Woman's Foreign Missionary Board concerning the constitution of the Woman's Board: referred to the Committee on Missions.

SOUTH GEORGIA CONFERENCE.—A memorial on the changing of the Woman's Board: referred to the Committee on Missions. A memorial concerning erasures from church rolls: referred to the Committee on Revisals.

VIRGINIA CONFERENCE.—A memorial from the Home Mission Society of Norfolk for the union of Home and Foreign Missionary Societies: referred to the Committee on Missions.

NORTHWEST TEXAS CONFERENCE.—A memorial from the Fort Worth District Conference concerning the licensing of preachers: referred to the Committee on Itinerancy.

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W. F. Tillett, of the Tennessee Conference, asked the privilege of withdrawing a certain memorial on Woman's College.

Memorial withdrawn.

In words fitly spoken the Chair introduced Bishop O. P. Fitzgerald, who spoke briefly to the Conference.

Bishop Fitzgerald addresses Conference.

The roll of the Conferences was called for resolutions, and the following were presented:

Resolutions.

ARKANSAS CONFERENCE.—A resolution proposing a plan of federation was read and referred to the Committee on Federation.

The Chair introduced to the Conference the Rev. Dr. W. S. Matthew, one of the Fraternal Delegates from the Methodist Episcopal Church.

Dr. W. S. Matthew introduced.

The call for resolutions was resumed.

Call for resolutions resumed.

HOLSTON CONFERENCE.—A resolution concerning preachers on trial: referred to the Committee on Revisals.

LITTLE ROCK CONFERENCE.—A resolution on the Sunday-school *Senior Quarterly:* referred to the Committee on Sunday Schools.

LOUISIANA CONFERENCE.—A resolution on the order of debate: referred to the Committee on Rules.

LOUISVILLE CONFERENCE.—A resolution on the removal of the time limit in the case of pastoral superintendents of hospitals: referred to the Committee on Revisals.

MISSISSIPPI CONFERENCE.—A resolution proposing to change paragraph 204 of the Discipline: referred to the Committee on Revisals.

NEW MEXICO CONFERENCE.—A resolution on boundaries: referred to the Committee on Boundaries.

NORTH TEXAS CONFERENCE.—A resolution on church certificates: referred to the Committee on Revisals.

PACIFIC CONFERENCE.—A resolution concerning the *Pacific Methodist Advocate:* referred to the Committee on Publishing Interests. A resolution concerning the General Conference expense fund: referred to the Committee on Finance.

SOUTH CAROLINA CONFERENCE.—A resolution proposing to amend Section IV., paragraph 87, of the Discipline: referred to the Committee on Revisals.

SOUTH GEORGIA CONFERENCE.—A resolution on the

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Seventh Article of Religion: referred to the Committee on Revisals.

ST. LOUIS CONFERENCE.—A resolution concerning our young people and the use of tobacco: referred to the Committee on Temperance.

Whitehead's resolution on distributing Advocate to members.

Paul Whitehead, of the Virginia Conference, presented the following resolution concerning the *Daily Advocate,* and asked unanimous consent for its immediate consideration:

Resolved, That the distribution of the *Daily Advocate* to the members of the General Conference be made immediately after the opening religious service.

(Signed.) PAUL WHITEHEAD,
W. J. YOUNG.

McLean's amendment.

J. H. McLean, of the North Texas Conference, moved to amend by requiring that the *Advocates* be handed to the chairman of each delegation for distribution.

Cannon's substitute.

James Cannon, Jr., of the Virginia Conference, moved as a substitute that the distribution be made to the chairmen immediately after the reading of the minutes.

Previous question called and substitute adopted.

Sam Robinson, of the Western Virginia Conference, moved the previous question, and the motion prevailed.

The substitute offered by James Cannon, Jr., was adopted.

Call for resolutions resumed.

The call for resolutions was resumed.

WEST TEXAS CONFERENCE.—A resolution on boundaries: referred to the Committee on Boundaries.

WHITE RIVER CONFERENCE.—A resolution proposing to amend paragraph 120 of the Discipline was read and referred to the Committee on Revisals.

Motion to recall paper tabled.

R. W. Tucker, of the Louisiana Conference, moved that a paper referred to the Committee on Rules be recalled.

W. E. Arnold, of the Kentucky Conference, moved that the motion be tabled, and the motion to table prevailed.

Calendar taken up.

The calendar was then taken up.

Report No. 1 on Education considered item by item.

Report No. 1 of the Committee on Education was read.

Jno. J. Tigert, of the Louisville Conference, moved

that it be considered item by item, and the motion prevailed.

Item 1 was read.

J. P. Hilburn, of the Florida Conference, moved to amend by striking out the words "far West," and it did not prevail.

Item 1 of the report was adopted.

Item 2 was read and adopted.

On motion, the report as a whole was adopted, as follows:

Item 1 adopted.
Item 2 adopted.
Report as a whole adopted.

COMMITTEE ON EDUCATION. REPORT NO. 1.

1. Your Committee on Education has had under consideration a resolution signed by J. D. Hammond, R. G. Waterhouse, and John B. Robins, relating to an increase in the membership of the Board of Education as follows:

"Whereas, there are not representatives of our educational work in the far West on the General Board of Education of the Methodist Episcopal Church, South;

"Whereas, the growing need of this work seems to require such representation; and

"Whereas, the charter of incorporation under which the General Board operates makes provision for an increase in the membership of the Board, if such increase be deemed necessary; and

"Whereas, paragraph 414, Article I., of the Discipline provides for only fifteen members—a number not large enough to represent our whole territory, if the far West be included—therefore be it

"*Resolved*, That the General Conference be requested to provide for an increase in the membership of the Board of Education by substituting the word "seventeen" for the word "fifteen" in the first sentence of paragraph 414, Article I., of the Discipline, so that the sentence thus amended shall read as follows:

" 'There shall be a Board of Education of the Methodist Episcopal Church, South, consisting of seventeen members elected quadrennially by the General Conference on nomination of the Committee on Education.' "

We recommend concurrence.

2. Your committee recommends nonconcurrence with the following memorial from the Cherokee District, Indian Mission Conference:

"To amend the Discipline at page 178, paragraph 420 by adding to said paragraph, line three, the following:

" 'The said Boards, to be composed of one layman from

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each district, and an equal number of clerical members, shall select their own officers and regulate their own affairs, and have absolute control of any moneys coming into their hands for Conference purposes. They shall have special charge of the educational work within their respective Conferences; and may, when so authorized by their Conference, correlate the schools of the Conference into one system; and, with the concurrence of the Conference, take the oversight of the same. They shall devise plans for endowing and increasing the endowment of the Conference schools, and shall hold an anniversary at each annual session of the Annual Conference.'"

Respectfully submitted:

R. G. WATERHOUSE, *Chairman.*
JOHN M. MOORE, *Secretary.*

Report No. 1 on Missions adopted.

Report No. 1 of the Committee on Missions was read and, on motion, adopted as follows:

COMMITTEE ON MISSIONS, REPORT NO. 1.

We, your Committee on Missions, having had under consideration an item in the Episcopal Address pertaining to a meeting of Conference Missionary Secretaries to be held annually, under the direction of the General Board, also other memorials relating to the same subject, unanimously concur in recommending to insert the following in the Discipline:

"Paragraph 365, Article XXII. There shall be held annually a meeting of the Conference Missionary Secretaries (if any Secretary be unable to attend, the Conference Board of Missions may send a representative). The Secretary of the General Board shall fix the date and place of this meeting; choose suitable topics and speakers; arrange the programme, and be responsible for other details. The necessary expenses of each Secretary or representative in attending this Conference shall be met by his Board."

Respectfully submitted:

O. E. BROWN, *Chairman.*
J. W. PERRY, *Secretary.*

Report No. 2 on Missions adopted.

Report No. 2 of the Committee on Missions was read and, on motion, adopted as follows:

COMMITTEE ON MISSIONS, REPORT NO 2.

Your Committee on Missions, having had under consideration item 2 of the recommendation in the Episcopal Address, submit the following report:

Resolved, 1. That we endorse the recommendation of the

bishops with reference to the publication of Methodist literature in Portuguese, and suggest that the same policy be carried out with reference thereto as has been followed by the Board of Missions in the publication of Spanish literature.

Resolved, 2. That the attention of the Book Committee be specially directed to this recommendation, and that they be requested to make such provision for the publication of this literature as may be possible.

Respectfully submitted:

O. E. BROWN, *Chairman.*
J. W. PERRY, *Secretary.*

Report No. 1 on Epworth League considered item by item.

Report No. 1 of the Committee on Epworth League was read.

Jno. J. Tigert, of the Louisville Conference, moved that it be considered by items, and the motion prevailed.

Item 1 read and action thereon postponed.

The first item was read.

J. P. Hilburn, of the Florida Conference, moved that its consideration be postponed as the first thing on the calendar to-morrow morning, and the motion prevailed.

Item 2 read and motion to postpone lost.

Item 2 was read.

B. F. Lipscomb, of the Virginia Conference, moved that its consideration be postponed until the first thing to-morrow morning, and the motion did not prevail.

Sections 1, 2, 3, 4 of Item 2 read and adopted.

Section 1 of this item was, on motion, adopted.

Section 2 was read and, on motion, adopted.

Section 3 was read and, on motion, adopted.

Section 4 was read and, on motion, adopted.

COMMITTEE ON EPWORTH LEAGUE, REPORT NO. 1.

Item 2. *Resolved*, That the General Conference be asked to amend Section VI., Chapter VI., Book of Discipline, as follows:

(1) Paragraph 25, page 105, third line, strike out the word "thirteen" and insert instead thereof the word "seven," so that the clause shall read: "The management of the Epworth League shall be vested in a Board of seven Managers."

(2) Same paragraph, page 106, fourth line from top of page, strike out the word "seven" and insert instead thereof the word "five," so that the clause shall read: "And five members shall constitute a quorum."

(3) Paragraph 252, second line, strike out the words "three Vice Presidents" and insert instead thereof the words "a Vice President," so that the clause shall read:

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"The officers of the Board shall be a President, a Vice President, a General Secretary, and a Treasurer."

(4) Paragraph 254, fourth line, after the word "Junior" add "and Boys' Leagues," so that the paragraph shall read: "The Board shall provide constitutions and the details of organization for local chapters, Senior and Junior, and Boys' Leagues," etc.

Section 5 read and its consideration deferred.

Section 5 was read.

H. M. Du Bose, of the Mississippi Conference, moved the postponement of the consideration of this item until the same matter shall have been brought forward by the Board of Missions, and the motion prevailed.

Report No. 1 on Finance adopted.

Report No. 1 of the Committee on Finance was read and, on motion, adopted as follows:

COMMITTEE ON FINANCE, REPORT NO. 1.

Your committee begs leave to report that it has had before it for consideration the following memorial from the Mississippi Annual Conference:

"The Mississippi Annual Conference, in session assembled, respectfully memorializes the General Conference to consider the propriety of so changing the basis of the distribution of the funds raised for the care of our superannuated preachers, and the widows and orphans of our deceased preachers, that one-half of the amount subject to distribution in each Annual Conference be distributed to claimants on the basis of term of service of the claimant, and the other half, as at present, upon the basis of the financial needs of the claimant."

After carefully considering said memorial, your committee respectfully recommends nonconcurrence.

T. S. GARRISON, *Chairman.*
GEORGE F. LEFTWICH, *Secretary.*

Resolution referred to Committee on Rules.

John O. Willson, of the South Carolina Conference, asked leave to have read a resolution to be referred to the Committee on Rules.

The resolution was read and referred to the Committee on Rules.

Report No. 1 on Itinerancy considered item by item.

B. F. Lipscomb, of the Virginia Conference, moved a suspension of Rule 20 in order that Report No. 1 of the Committee on Itinerancy might be taken from the calendar; and the rule was suspended and the report was read.

It was moved that the report be considered item by item, and the motion prevailed.

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SIXTH DAY.

The first item was taken up, and a motion made to adopt it.

First item taken up.

J. M. Barcus, of the North Texas Conference, rose to the point of order that the report had not met the requirements of Rule 8. The Chair ruled the point not well taken.

Barcus's point of order overruled.

The vote was taken on item A, and it was adopted.

Item A adopted.

Item B was presented, and, on call for the previous question, it was adopted.

Item B adopted.

H. M. Du Bose, of the Mississippi Conference, rose to a matter of privileged character, and presented the following telegram from Vice President Fairbanks:

Telegram from Vice President Fairbanks.

WASHINGTON, D. C., May 9, 1906.

H. M. DU BOSE, Birmingham, Ala.:

Telegram last night received. I had expected to answer you definitely to-day, but the date when the Rate Bill will be disposed of is still in doubt. I cannot leave until that matter is out of the way. It is generally thought it would be disposed of before the close of this week, yet the uncertainty is such that I cannot give you a definite answer as to Monday night. I cannot tell you how sorry I am that I am obliged to keep you in some degree of suspense. It is expected that the bill will be disposed of before the end of this week. CHAS. W. FAIRBANKS.

H. M. Du Bose moved a reconsideration of the vote fixing Friday of this week as the date for hearing the Fraternal Messengers of the Methodist Episcopal Church, and Thursday as the date for hearing the Fraternal Messenger of the British Wesleyan Church.

Date for hearing fraternal messengers reconsidered.

The motion prevailed.

H. M. Du Bose introduced Report No. 4 of the Committee on Fraternal Correspondence and Introductions, which was read and adopted as follows:

Report No. 4 on Fraternal Correspondence adopted.

COMMITTEE ON FRATERNAL CORRESPONDENCE AND INTRODUCTIONS, REPORT NO. 4.

Resolved, That Friday evening, the 11th inst., beginning at eight o'clock, be designated as the time for hearing the address of the Fraternal Messenger from the British Wesleyan Connection, and that when we adjourn the regular session on Friday, it be to meet in special session at the above-named hour.

H. M. DU BOSE, *Chairman*.
H. N. SNYDER, *Secretary*.

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Item C of Report No. 1 on Itinerancy adopted.

Item 2 of the report read and postponed.

Report No. 1 of the Committee on Itinerancy was resumed, and item C of the first item was read and adopted.

Item 2 of the report was read.

W. F. McMurry, of the St. Louis Conference, moved the postponement of this item until to-morrow morning, immediately after the order already taken; and the motion prevailed.

Adjournment.

On motion, the Conference adjourned, after singing the doxology, with the benediction by Bishop O. P. Fitzgerald.

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SEVENTH DAY, THURSDAY, MAY 10, 1906.

Conference meets.

The Conference met pursuant to adjournment at 9 A.M., Bishop Candler in the chair.

Religious services.

Religious services were conducted by T. S. Wade, of the Western Virginia Conference, who read Psalm xxxvii. and announced hymn No. 210,

Glorious things of thee are spoken,
Zion, city of our God,

which was sung by the Conference.

Brother Wade led in prayer.

Minutes approved.

The minutes of yesterday's session were read and approved.

Bishop Morrison presides.

Bishop Morrison took the chair.

Documents distributed.

The Secretary distributed various documents to the standing and special committees.

E. W. Alderson seated.

E. W. Alderson, alternate clerical delegate from the North Texas Conference, was recognized and seated in the place of J. W. Hill, principal clerical delegate.

J. H. Barsam seated.

J. H. Barsam, a lay delegate from the Arkansas Conference, was seated in place of C. E. Wilson, principal.

W. E. Williams resumes attendance.

W. E. Williams, a lay delegate from the Northwest Texas Conference, who had been granted leave of absence, was reported as again in attendance.

T. J. Jarvis seated.

T. J. Jarvis, a lay delegate from the North Carolina Conference, was recognized and seated.

Rev. E. B. Sanford introduced.

The Rev. E. B. Sanford, Secretary of the Interchurch Conference on Federation, was introduced and briefly addressed the Conference.

Reports of standing committees.

The roll of the standing committees was called for reports, and the following were presented:

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Reports Nos. 3, 4, 5, 6, 7, 8, 9, and 10 of the Committee on Revisals were read and placed on the calendar.

Report No. 1 of the Committee on Publishing Interests was read and placed on the calendar.

Report No. 1 on Publishing Interests and a minority report placed on calendar.

A minority report was presented in connection with Report No. 1 of the Committee on Publishing Interests, and read and placed on the calendar.

C. M. Armstrong, of the Baltimore Conference, arose to make an explanation.

W. H. Samford, of the Alabama Conference, arose to the point of order that the brother was discussing the question; and the Chair sustained the point of order.

C. M. Armstrong, of the Baltimore Conference, moved that the report be recommitted.

The previous question was called for and ordered.

The vote was taken on the motion to recommit, and the motion did not prevail.

The paper was placed on the calendar.

Report No. 2 of the Committee on Education was read and placed on the calendar.

Report No. 3 of the Committee on Education was read and placed on the calendar.

W. G. Ditzler granted leave of absence.

W. G. Ditzler, of the Indian Mission Conference, was granted leave of absence on account of sickness in his family.

Report of Woman's Home Mission Society referred.

W. R. Lambuth, of the Tennessee Conference, presented the Quadrennial Report of the Woman's Home Mission Society, and it was referred to the Committee on Missions.

Report No. 2 of the Committee on Boundaries was read and placed on the calendar.

Reports Nos. 1 and 2 of the Committee on Temperance were read and placed on the calendar.

Report No. 2 of the Committee on Sunday Schools was read and placed on the calendar.

Report No. 2 of the Committee on Finance was read and placed on the calendar.

Committee on Credentials discharged.

Jno. J. Tigert, of the Louisville Conference, moved that the Committee on Credentials be discharged, and the motion prevailed.

Appeals, memorials, and petitions.

The roll of the Conferences was called for appeals, memorials, and petitions, and the following were presented:

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Appeals, memorials, and petitions.

HOLSTON CONFERENCE.—An appeal in the case of the Rev. W. W. Hicks: referred to the Committee on Appeals. A memorial concerning the use of tobacco: referred to the Committee on Temperance.

MEMPHIS CONFERENCE.—A petition concerning stewards' collection books: referred to the Committee on Finance.

NORTHWEST TEXAS CONFERENCE.—A petition from G. W. Thomasson concerning the Epworth League: referred to the Committee on Epworth League.

Concerning new bishops.

When the Virginia Conference was called, Paul Whitehead of that Conference presented a memorial from certain laymen of the General Conference concerning the number of new bishops: referred to the Committee on Episcopacy.

Bishop Hoss's report on Federation read and referred.

Bishop Hoss presented the report of the Commission on Federation.

Jno. J. Tigert, of the Louisville Conference, moved that it be read, and the motion prevailed. On his motion, the entire report was referred to the Committee on Federation.

Resolutions.

The roll of the Conferences was called for resolutions, and the following were presented:

BRAZIL MISSION CONFERENCE.—A resolution concerning Annual Conference questions: referred to the Committee on Revisals.

FLORIDA CONFERENCE.—A resolution concerning Quarterly Conference questions: referred to the Committee on Revisals.

HOLSTON CONFERENCE.—A resolution from certain members of the Conference concerning the presiding eldership was read and referred to the Committee on Itinerancy.

KENTUCKY CONFERENCE.—A resolution concerning the ordination of deacons: referred to the Committee on Revisals.

LITTLE ROCK CONFERENCE.—A resolution concerning the Quarterly Conference: referred to the Committee on Revisals.

LOUISVILLE CONFERENCE.—A resolution on the constitution of the Woman's Home Mission Society: referred to the Committee on Church Extension.

NORTH ALABAMA CONFERENCE.—A resolution ap-

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Resolutions.

pointing a preacher to the work of the Anti-Saloon League: referred to the Committee on Itinerancy. A resolution proposing to amend paragraph 413 of the Discipline: referred to the Committee on Missions.

NORTH CAROLINA CONFERENCE.—A resolution concerning paragraph 63, Answer 5, of the Discipline: referred to the Committee on Revisals.

NORTH TEXAS CONFERENCE.—A resolution proposing a change of rules was read and referred to the Committee on Rules.

SOUTH GEORGIA CONFERENCE.—A resolution concerning Church Conferences: referred to the Committee on Revisals. A resolution suggesting a paper-bound edition of the Discipline: referred to the Committee on Publishing Interests. A resolution proposing the consolidation of missionary periodicals: referred to the Committee on Missions.

SOUTHWEST MISSOURI CONFERENCE.—A resolution concerning questions 18 and 19 of the Quarterly Conference: referred to the Committee on Revisals.

VIRGINIA CONFERENCE.—A resolution concerning the appointment of evangelists: referred to the Committee on Itinerancy.

WHITE RIVER CONFERENCE.—A resolution concerning the marriage ceremony: referred to the Committee on Revisals. A resolution concerning Quarterly Conference questions: referred to the Committee on Revisals. A resolution on behalf of boys: referred to the Committee on Epworth League.

Cannon's request for withdrawal of paper granted.

James Cannon, Jr., of the Virginia Conference, asked the return of a certain paper signed by himself and W. J. Young, and referred to the Committee on Missions.

On motion, the request was granted.

Resolutions on Congo Free State adopted.

The Secretary read resolutions on the Congo Free State from the Secretaries of the Board of Missions.

Jno. J. Tigert, of the Louisville Conference, moved that the rules be suspended and that the resolutions be adopted by a rising vote, and the resolutions were so adopted as follows:

REGARDING CONDITIONS IN THE CONGO FREE STATE.

Whereas, this General Conference recalls the profound satisfaction awakened twenty years ago in all Christian

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hearts by the announcement that, with the solemn sanction of a Congress of Nations, a great work in the interests of humanity had been entered upon in the Congo River Basin of Africa under the leadership of King Leopold II. of Belgium; and

Whereas, in some way contrary to the original way announced to the world, great and terrible wrongs have transpired and have at last become evident beyond doubt in the mind of the whole civilized world;

Resolved, (a) That we earnestly insist, in the name of Christ and for the human race for which he sacrificed his life, that nothing less than the immediate, thoroughgoing, and permanent righting of these tragic wrongs can satisfy the common conscience of Christendom.

(b) That we urge that the facts of the existing situation be investigated by a tribunal beyond suspicion of partiality, created by the powers through whose action the Congo State has its being.

(c) That in view of the prominent part borne by the United States in the recognition of the Congo State, we urge that our government should take action for the promotion of this international inquiry.

(Signed.) W. R. LAMBUTH,
SETH WARD,
Secretaries of the Board of Missions.

Paper on lay helpers referred to Committee on Itinerancy.

A resolution concerning lay helpers was introduced by consent, and a motion was made by T. T. Fishburne, of the Baltimore Conference, to refer it to a special committee of three; but the motion did not prevail.

On motion, the resolution was referred to the Committee on Itinerancy.

Reception to lady visitors.

The Secretary read an invitation to a reception to the lady visitors of the General Conference.

A. R. Byrd and E. J. Garrison granted leave of absence.

Leave of absence was granted A. R. Byrd, a lay delegate from the St. Louis Conference, and to E. J. Garrison, of the North Alabama Conference.

Item 1 of Report No. 1 on Epworth League taken up.

Item 1 of Report No. 1 of the Committee on Epworth League was taken from the calendar as ordered, and read.

Cannon presents substitute.

James Cannon, Jr., of the Virginia Conference, presented a substitute, which was read by the Secretary.

Peeler offers paper in lieu of item.

J. T. Peeler, of the Memphis Conference, presented a paper which J. M. Barcus, of the North Texas Conference, chairman of the Committee on Epworth League, stated that he was authorized to accept in lieu of item

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1, Report No. 1 of the Committee on Epworth League, and asked that permission be granted to do this.

Seth Ward, of the Texas Conference, moved that permission be granted, and the motion prevailed.

Cannon's substitute laid on table.

P. C. Thurmond, of the North Texas Conference, moved that the substitute offered by James Cannon, Jr., be laid on the table, and the motion prevailed by a vote of 133 to 95.

Item 1 in lieu of original adopted.

On motion, the previous question was ordered, and the item was adopted as follows:

COMMITTEE ON EPWORTH LEAGUE, REPORT NO. 1.

Item 1. Amendment accepted by committee in place of original report:

"Any League Conference or Conferences may secure property or grounds and improve same as a permanent place of meeting for religious, intellectual, and social culture. Such property shall be deeded to a Board of Trustees to be held in trust for the Methodist Episcopal Church, South, for the use of the Epworth League in accordance with the provisions of the Discipline and the law governing such matters in the state where the property is situated. Such Trustees shall be elected by the League Conferences and confirmed by the Annual Conferences within whose bounds such League Conferences are situated. All vacancies in the Boards of Trustees shall be filled by the Annual Conferences on nomination of the Board. The Board of Trustees shall also constitute a Board of Control with power to make rules and regulations, and raise funds for the use and maintenance of the property, subject to the approval of the League Conferences and a majority of the patronizing Annual Conferences, and, at least once a year, shall report their acts to all the patronizing Conferences concerned.

(Signed.)

JOHN M. BARCUS,	P. C. THURMOND,
THOMAS W. LEWIS,	W. B. STUBBS,
S. P. CRESAP,	A. G. NORVELL,
A. R. FARIS,	JOHN T. PEELER.

Drs. Thompson, Jennings, and Van Meter introduced.

Dr. D. D. Thompson, editor of the *Northwestern Christian Advocate;* Dr. H. C. Jennings, Agent of the Methodist Book Concern; Rev. Dr. Van Meter, of the Woman's College of Baltimore, were introduced to the Conference.

MAY 10. SEVENTH DAY.

Item 2 of Report No. 1 on Itinerancy read and considered.

Item 2 of Report No. 1 of the Committee on Itinerancy was read, and a motion made to adopt it.

R. W. Tucker, of the Louisiana Conference, moved the previous question.

Seth Ward, of the Texas Conference, arose to the point of order that the brother who had moved the previous question had not been recognized by the Chair.

The Chair did not sustain the point.

Item 2 and report as a whole adopted.

The item was adopted; and, on motion, the report was adopted as a whole as follows:

COMMITTEE ON ITINERANCY, REPORT NO 1.

1. Your committee have had under consideration resolutions signed by Frank Richardson, R. G. Waterhouse, and J. W. Perry, proposing certain changes in the Discipline as follows:

"(a) Amending paragraph 98 so as to allow an Annual Conference to arrange programmes for the conduct of its business.

"(b) Amending paragraph 99 so as to forbid the transfer of a preacher from one Conference to another without the consent of the Conference to which the transfer is made.

"(c) Amending paragraph 99 so as to forbid the appointment of a preacher to a charge during the session of an Annual Conference, except in the presence of all the presiding elders in attendance upon the session of the Conference."

The committee recommend nonconcurrence with each of the proposed amendments.

2. Your committee have given careful attention to that portion of the Episcopal Address relating to the decrease in the number of local preachers and suggesting as a corrective the restoration of the licensing of such preachers to the Quarterly Conference. But the committee, while sympathizing with the ends sought to be obtained, do not see their way to the acceptance of the means proposed.

The committee have, in connection with this subject, considered memorials from the Memphis and the North Mississippi Conferences, and from the Quarterly Conference of Leesburg charge, Pittsburg District, Texas Conference, asking that the authority to license local preachers be transferred from the District Conference to the Quarterly Conference, and they recommend nonconcurrence.

(Signed.) B. F. LIPSCOMB, *Chairman.*
J. H. MCCOY, *Secretary.*

MAY 10. SEVENTH DAY.

Report No. 1 of the Committee on Sunday Schools was read.

Report No. 1 on Sunday Schools considered item by item.

On motion, it was considered item by item.

Item 1 was read and adopted.

Item 2 was read and adopted.

Items 1, 2, 3 read and adopted.

Item 3 was read.

T. E. Sharp, of the St. Louis Conference, moved the previous question, and the motion prevailed.

The vote was taken on item 3, and it was adopted.

Changes in committee.

J. W. Jackson, of the Indian Mission Conference, was placed on the Committee on Epworth League in place of W. G. Ditzler, who was excused from further attendance.

Rev. W. H. Sheppard introduced.

Rev. W. H. Sheppard, F.R.G.S., Missionary of the Southern Presbyterian Church to the Congo Free State, was introduced by Bishop Hendrix, and in a few words greeted the Conference.

Report of Scarritt Bible and Training School.

Seth Ward, of the Texas Conference, asked unanimous consent to present the report of the Scarritt Bible and Training School. It was received and referred to the Committee on Missions.

Frazer's question of privilege.

J. S. Frazer, of the Alabama Conference, arose to a question of privilege.

J. O. Willson, of the South Carolina Conference, moved to extend the time.

Adjournment.

A motion was made to adjourn, and this motion prevailed.

Announcements were made, and the Conference adjourned with the singing of the doxology, and the benediction pronounced by Rev. W. H. Sheppard.

EIGHTH DAY, FRIDAY, MAY 11, 1906.

MAY 11. EIGHTH DAY.

Conference meets.

Conference met pursuant to adjournment at 9 A.M., Bishop Morrison in the chair.

Religious service.

Opening religious service was conducted by Rev. J. S. Hutchinson, of the Baltimore Conference, and consisted of the reading of 2 Thessalonians ii., singing of hymn No. 1,

> **O for a thousand tongues to sing**
> **My great Redeemer's praise,**

and prayer.

Minutes approved.

The minutes of yesterday's session were read and approved.

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Bishop Hoss took the chair.

Bishop Hoss presides.

The Chair introduced the beloved Bishop Granbery, who touchingly addressed the Conference for a few minutes.

Bishop Granbery heard.

Communication withdrawn.

G. W. Wilson, of the Memphis Conference, asked permission to withdraw a communication from the Committee on Publishing Interests. Permission was granted by consent.

B. H. Scott granted leave of absence.

R. H. Mahon, of the Memphis Conference, asked leave of absence for B. H. Scott, a lay delegate from that Conference, and it was granted.

Greeting to the Southern Baptist Convention.

E. O. Watson, Secretary for Fraternal Correspondence, moved that the following greeting be sent to the Southern Baptist Convention in session at Chattanooga, Tenn., and it was so ordered:

Secretary Southern Baptist Convention, Chattanooga, Tenn.

The General Conference of the Methodist Episcopal Church, South, send greeting to the Southern Baptist Convention. The grace of our Lord Jesus Christ be with you.

JNO. J. TIGERT, *Secretary.*

Papers distributed to committees.

The Secretary distributed documents to the several standing and special committees.

J. T. Curry granted leave of absence.

Leave of absence was granted J. T. Curry, of the Tennessee Conference.

Reports of standing committees.

The reports of standing committees were called for, and the following were presented:

Reports Nos. 2, 3, 4, and 5 of the Committee on Itinerancy were read and placed on the calendar.

In connection with Report No. 2 of the Committee on Itinerancy a minority report was read and placed on the calendar.

Report No. 1 of the Committee on Church Extension was read and placed on the calendar.

Report No. 3 of the Committee on Sunday Schools was read and placed on the calendar.

Report No. 1 on Appeals goes to record.

Report No. 1 of the Committee on Appeals was read and went to the record as follows:

COMMITTEE ON APPEALS, REPORT NO. 1.

Your committee have carefully considered the appeal of W. W. Wadsworth, of the North Georgia Conference, and the decision of the lower court is reversed.

(Signed.) CHARLES B. GALLOWAY, *Chairman.*
C. H. BRIGGS, *Secretary.*

Report No. 3 of the Committee on Colportage was read and placed on the calendar.

Special committees called.

Reports of special committees were called for, but none were presented.

Paper from Alabama Medical Association.

The Secretary presented a communication from the Alabama State Medical Association concerning patent medicine advertisements, which was referred to the Committee on Publishing Interests.

W. S. F. Tatum seated.

W. S. F. Tatum, a lay alternate from the Mississippi Conference, was recognized and seated in place of H. B. McGehee, principal.

Committee changes.

J. H. Basham, of the Arkansas Conference, was assigned to the Committee on Revisals *vice* James A. Anderson, and to the Committee on Education *vice* F. S. H. Johnston.

Appeals, memorials, and petitions.

The roll of the Conferences was called for appeals, memorials, and petitions, and the following were presented:

INDIAN MISSION CONFERENCE.—A memorial proposing to amend paragraph 99 of the Discipline: referred to the Committee on Temperance. A memorial proposing to amend paragraph 99 of the Discipline: referred to the Committee on Itinerancy.

NORTH GEORGIA CONFERENCE.—A memorial from the Madison Station, Athens District, proposing to change the law concerning district stewards: referred to the Committee on Revisals.

SOUTHWEST MISSOURI CONFERENCE.—A memorial from the Carthage District Conference proposing to change paragraph 77 of the Discipline: referred to the Committee on Revisals.

Resolutions.

The roll of the Conferences was called for resolutions, and the following were presented:

HOLSTON CONFERENCE.—A resolution proposing to expunge the footnote on page 328 of the Discipline: referred to the Committee on Revisals.

MISSISSIPPI CONFERENCE.—A resolution proposing to change the law for licensing preachers: referred to the Committee on Revisals.

SOUTH GEORGIA CONFERENCE.—A resolution relative to the Florence Crittenton rescue work: referred to the Committee on Missions.

TENNESSEE CONFERENCE.—A memorial concerning

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the Colored Methodist Episcopal Church in America: read and referred to the Committee on Missions.

WHITE RIVER CONFERENCE.—Z. T. Bennett asked permission to withdraw a resolution concerning paragraph 77 of the Discipline, which had been referred to the Committee on Itinerancy, in order that it might be referred to the Committee on Revisals. Permission was granted, and it was so referred.

Dr. Sparling takes leave.

Rev. Dr. Sparling, Fraternal Messenger of the Methodist Church of Canada, in appropriate words took his leave of the Conference.

Dr. C. B. Spencer introduced.

The Chair introduced to the Conference the Rev. Dr. C. B. Spencer, editor of the *Central Christian Advocate*, Kansas City, Mo.

Report of Dr. J. C. Kilgo read and passed to record.

The Secretary read the report of Rev. J. C. Kilgo, D.D., Fraternal Messenger to the Methodist Episcopal Church, and it was made a matter of record:

To the Bishops and Members of the General Conference of the Methodist Episcopal Church, South.

Dear Fathers and Brethren: **Having been duly appointed to bear your fraternal greetings to the General Conference of the Methodist Episcopal Church, in May, 1902, I visited that body assembled in Los Angeles, California. As your accredited representative I was received with great cordiality, and at all times during my visit was shown all possible kindness and courtesy.**

Their assurances of sincere fraternal regard and interest in the prosperity of the Church I had the high honor to represent were made manifest in all my associations with them. I was deeply impressed with the evangelistic faith and zeal of their great Church and their marvelous prosperity in all parts of the earth.

It was my privilege to address a vast audience, which accorded me a sympathetic hearing. I shall always recall with gratitude the pleasure and profit of my visit to that great body of Methodists.

With great respect, I am

Your servant in Jesus Christ,

JOHN C. KILGO.

Invitation as to next session of General Conference.

W. F. Tillett, of the Tennessee Conference, asked in behalf of that Conference that a privileged communication be read. Permission was granted, and the Secretary read an invitation from the Nashville Board of Trade to the Conference to hold its next session in the

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city of Nashville. The invitation was referred to the special committee on selection of a place for holding the General Conference.

Calendar taken up.

The calendar was taken up.

Item 4 of Report No. 1 of the Committee on Sunday Schools was read. On motion, the item was adopted.

Item 4 of Report No. 1 on Sunday Schools adopted.

Item 5 was read and, on motion, adopted.

Item 5 adopted.

Item 6 was read.

Item 6 discussed and adopted.

B. F. Lipscomb, of the Virginia Conference, moved to recommit the item to the committee, with instructions to make paragraph 240 of the Discipline conform with the decision of the bishops relative to assistant superintendents.

J. C. Reed, of the Virginia Conference, moved the previous question, and the motion prevailed.

The vote on the motion to recommit was taken, but it did not prevail, and item 6 of the report was adopted.

Report as a whole adopted.

On motion, the report was adopted as a whole as follows:

COMMITTEE ON SUNDAY SCHOOLS, REPORT NO. 1.

The Committee on Sunday Schools make the following report on matters referred to us by this Conference:

1. On the memorial from the Texas Conference, asking for a Sunday-school Secretary for Texas, we recommend nonconcurrence.

2. On the memorial from the Kentucky Conference, asking that the department of Advanced Bible Study be given in our Teacher's Magazine and Senior Quarterly, we recommend nonconcurrence.

3. On the memorial from the Cherokee District, Indian Mission Conference, requesting that the Discipline be so amended as to provide that all revenues derived from the sale of Sunday-school literature and supplies be used for no other purpose than the maintenance of the Sunday-school Department, we recommend nonconcurrence.

4. On the memorial from the Cherokee District, Indian Mission Conference, asking that facilities for the study of missions be provided in the literature sent out by the Sunday-school Department to the extent of one lesson on missions for each quarter, we recommend nonconcurrence.

5. On the resolution by the Cherokee District, Indian Mission Conference, that the whole Church be divided into school districts and a district superintendent be appointed for each we recommend nonconcurrence.

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6. On the resolution of J. T. Smith and others, asking that the office of assistant superintendent be created, and that the Discipline be changed accordingly, we recommend nonconcurrence.

Respectfully submitted:

JOHN R. PEPPER, *Chairman.*
GEORGE M. NAPIER, *Secretary.*

J. B. Morgan seated.

J. B. Morgan, first lay alternate from the Tennessee Conference, was recognized and seated in place of J. L. Parkes, a lay alternate from the Tennessee Conference, who had been seated in place of L. K. Hart, principal.

J. W. Hill resumes seat.

J. H. McLean, of the North Texas Conference, announced J. W. Hill as again in his seat, occupied yesterday by E. W. Alderson, alternate.

Report No. 1 on Colportage read.

Report No. 1 of the Committee on Colportage was read.

Another similar report offered.

W. B. Palmore, of the St. Louis Conference, asked permission to present a similar report from the Committee on Publishing Interests.

Motion to postpone lost.

E. B. Chappell, of the Tennessee Conference, moved that consideration of this report be postponed until the Committee on Publishing Interests should have been heard from.

The motion did not prevail.

Report taken up item by item.

On motion, the report was taken up item by item.

Item 1 was read.

Item 1 read. Motion to recommit lost.

J. W. Hill, of the North Texas Conference, moved that the item be recommitted.

The motion did not prevail.

Amendment accepted.

C. M. Coppedge, of the Indian Mission Conference, moved to amend the item by inserting the word "Indian." The amendment was accepted by the committee, and became part of the original paper.

Items 1, 2, 3, 4, 5 adopted.

Item 1 was adopted.

Item 2 was read and adopted.

Item 3 was read and adopted.

Item 4 was read and adopted.

Item 5 was read and adopted.

Item 6 as an amendment adopted.

W. R. Lambuth, of the Tennessee Conference, offered as item 6 of the report an amendment, which was adopted.

Report as a whole adopted.

On motion, the report was then adopted as a whole, as follows:

COMMITTEE ON COLPORTAGE, REPORT NO. 1.

The Committee on Colportage, to which was referred the memorial from the West Texas Conference, on the institution of a tract society, beg leave to report as follows:

We do not deem it wise to undertake at this time the establishment of a tract society, which would require a separate organization, and thus multiply machinery and expense. In view, however, of the imperative importance of making adequate provision for meeting the demand for a cheap and popular form of tract and pamphlet literature, which shall not only set forth our doctrines and polity, but shall be of such a type as shall make it available for evangelistic work and for wide dissemination among the people of our own country who are unreached and among the rapidly growing alien population pouring into our Gulf states, we would recommend,

First. That the Board of Missions be requested to take immediate steps toward the development of such a literature in the English language, including tracts and pamphlets in the vernacular of the German, Italian, Greek, Hungarian, Indian, and other nationalities within our borders.

Second. That the Annual Conference Boards of Missions shall instruct their Conference Missionary Secretaries to add the circulation of evangelistic as well as missionary literature to their other duties, and to coöperate with the Secretaries of the General Board in this work.

Third. That the Book Committee shall arrange through the Agents of the Publishing House to supply at cost such literature as may be prepared or selected for evangelistic purposes.

Fourth. There shall be a central committee of seven, which shall be styled "A Board of Managers of Tract and Evangelistic Literature." This Board shall consist of the Secretary of the Board of Missions, one of the Publishing Agents, the Secretary of the Epworth League Board, two traveling preachers and two laymen, who shall be selected by the Publishing Agents and the two Secretaries herein named.

Fifth. There shall be a fund created of not less than ten thousand dollars, which shall be styled the Tract Fund. Fifty per cent. of this fund shall be applied to the development of a literature suitable for distribution upon the selection and approval of the Board of Managers; the remaining five thousand dollars to be held as a permanent fund, which shall be added to by donations and bequests from time to time, the interest on which

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shall be available for further publication, circulation, and gratuitous distribution of literature as the Board of Managers may direct.

Sixth. The donation of one hundred dollars shall constitute a life share of this Tract Fund, which shall entitle the donor to an annual grant of literature to the amount of five dollars for gratuitous distribution.

(Signed.) W. R. LAMBUTH, *Chairman.*
H. C. HOWARD, *Secretary.*

Lambuth's personal privilege.

W. R. Lambuth, of the Tennessee Conference, rose to state as a matter of personal privilege that he hoped that steps would be taken during this Conference toward the creation of the fund provided for in the report, and that a layman had offered two thousand dollars; one thousand dollars on the first five thousand, and one thousand dollars on the second five thousand of the ten thousand to be raised.

Report No. 2 on Colportage adopted.

Report No. 2 of the Committee on Colportage was read and, on motion, adopted as follows:

COMMITTEE ON COLPORTAGE, REPORT NO. 2.

The Committee on Colportage beg leave to submit Report No. 2, as follows:

Whereas, each succeeding generation requires indoctrination with evangelical and Methodist literature; and

Whereas, the drift which is steadily setting in toward the city and the migration from one section of the country to the other, especially in the South and West, make it of paramount importance that we should keep pace in our evangelistic effort with the movement of population, which tends to unsettle people morally and religiously;

We would recommend, first, that the Book Committee be instructed to select and provide a series of books, doctrinal and biographical, and those adapted to the use of children in the home, in cheap and attractive form for widespread circulation.

We would recommend, second, that the Book Committee be also instructed to employ two active young men as agents, one for the territory east of the Mississippi River and one for the west, who, in coöperation with pastors and presiding elders, shall make an active canvass to circulate the literature of the House and of the Church: provided that nothing in this paper shall be so construed as to preclude the Book Committee from employing more than two

such traveling men if they deem it advisable and find it profitable to do so.

(Signed.) W. R. LAMBUTH, *Chairman.*
H. C. HOWARD, *Secretary.*

Report No. 1 on Twenty-third Article of Religion discussed and adopted.

Report No. 1 of the special committee on the Twenty-third Article of Religion was read.

A. F. Watkins, of the Mississippi Conference, moved that the report be adopted.

W. E. Arnold, of the Kentucky Conference, moved as an amendment that the suggested change in the Article appear not only in the Disciplines for use in foreign lands, but also in those for use at home.

B. F. Lipscomb, of the Virginia Conference, rose to the point of order that the amendment was not in order because of not having been presented in writing and in duplicate.

The point was sustained.

Sam Robinson, of the Western Virginia Conference, moved that the rules be suspended. The motion did not prevail.

The report was adopted as follows:

REPORT OF THE SPECIAL COMMITTEE ON THE TWENTY-THIRD ARTICLE OF RELIGION.

The General Conference of 1808, when providing for a Delegated General Conference, specifically withheld from the General Conference the power to determine questions covered by the six restrictive rules. If the Church should at any time need to make any change in the law or usages of Methodism as thus protected by the restrictive rules, the General Conference of 1808 enacted "that upon the joint recommendation of all the Annual Conferences, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions."

The provision contained in paragraph 43 of the Discipline of 1902 through the words "shall take effect," in the fifth line from the bottom of page 23, was adopted by a majority of each of the Annual Conferences in the quadrennium from 1828 to 1832, and was concurred in by a majority of two-thirds of the General Conference of 1832. This portion of paragraph 43 is specifically called an amendment in the marginal note of the printed Journal of the General Conference containing this provision.

Your committee is unanimously of the opinion that before any revocation, alteration, or change can be constitu-

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tionally made in our Twenty-third Article of Religion, it must follow the course provided by the General Conference of 1808 as recited above.

Your committee accordingly recommends that this General Conference by a majority of two-thirds respectfully requests each of our Annual Conferences to pass the following resolution, and to send to the next General Conference a certificate of their action, bearing the signature of the President and Secretary of the Conference, which resolution, when concurred in by two-thirds of the General Conference of 1910, shall be substituted for Article Twenty-three in the Disciplines of all of our churches in foreign lands:

"XXIII. *Of the Duty of Christians to the Civil Authority.*

"It is the duty of all Christians, and especially of all Christian ministers, to observe and obey the laws and commands of the governing or supreme authority of the country of which they are citizens or subjects, or in which they reside, and to use all laudable means to encourage and enjoin obedience to the powers that be."

Your committee also unanimously recommends that the editor of the next edition of the Discipline be directed to insert in line 8, paragraph 43, page 23 of the Discipline, after the words "except the first Article," the following: "which may be altered upon the joint recommendation of all the Annual Conferences by a majority of two-thirds of the General Conference succeeding"; so that the paragraph shall read:

"Paragraph 43. *Provided, nevertheless*, that upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences, who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions, excepting the first Article, which may be altered upon the joint recommendation of all the Annual Conferences by a majority of two-thirds of the General Conference succeeding," etc.

The General Conference of 1808 enacted this language, prescribing the method for the constitutional amendment of all the restrictive rules. In 1828 the General Conference asked the Annual Conferences to alter this method for all the restrictions except the first. It was done. The General Conference did not ask for any change in the method prescribed for constitutionally amending the first restriction, nor did the Annual Conferences have any such proposition before them. Hence the original prescription of 1808, as applied to the first restrictive rule, has always had and

still has the force of law. Your committee therefore unanimously recommends its restoration to its proper place in the Discipline.

Respectfully submitted:

JNO. J. TIGERT, *Chairman*, GEORGE M. NAPIER,
S. H. WAINRIGHT, *Secretary*, J. L. KENNEDY.
COLLINS DENNY,

The vote counted.

Collins Denny, of the Baltimore Conference, suggested that the vote by which the foregoing report was adopted be counted in order that there might never arise a question of whether or not two-thirds of the General Conference had voted for its adoption. A standing vote was taken, and resulted in 217 votes being cast in the affirmative, and one vote in the negative.

Report No. 1 on Statement of Faith read.

Report No. 1 of the Committee on a New Statement of Methodist Faith was read.

Motion to table lost.

A. L. Andrews, of the Alabama Conference, moved that the report be laid on the table. The motion did not prevail.

Motion to adopt.

Sterling Fisher, of the West Texas Conference, moved that the report be adopted.

Tillett addresses Conference.

W. F. Tillett, of the Tennessee Conference, addressed the Conference upon the report. On motion, the time was extended.

Tigert's amendment adopted.

Jno. J. Tigert, of the Louisville Conference, moved to amend by striking out the first sentence of the preamble of the report, and by introducing after the word "bishop" the words "shall also be members of the next Ecumenical Conference." The amendment was adopted by the committee.

Bishops invited to speak.

A. J. Lamar, of the Alabama Conference, moved that the senior bishop, and the other bishops, be invited to address the Conference on the subject before the house. The motion prevailed.

Session extended.

J. O. Willson, of the South Carolina Conference, moved that the session be extended until the bishops shall have been heard. The motion prevailed.

Bishops Wilson, Candler, Hoss, Hendrix, and Galloway heard.

Bishops Wilson, Candler, Hoss, Hendrix, and Galloway briefly addressed the Conference.

Adjournment

Announcements were made, and the Conference adjourned with the doxology, and the benediction pronounced by Jno. J. Tigert, of the Louisville Conference.

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EIGHTH DAY.

EVENING SESSION.

Conference meets.

The Conference met pursuant to adjournment at 8 P.M., Bishop Hoss in the chair.

Devotional exercises.

The bishop announced hymn No. 1,

O for a thousand tongues to sing
My great Redeemer's praise!

which was sung by the Conference.

The Apostles' Creed was recited, and Bishop Granbery led in prayer.

The Conference then united in singing hymn No. 2,

Come, thou almighty King,
Help us thy name to sing.

Letter and credentials from British Conference.

The Secretary read the letter of the British Conference of 1905 to this General Conference, and the credentials of the Rev. Dinsdale T. Young, Fraternal Delegate from the British Wesleyan Church, as follows:

To the General Conference of the Methodist Episcopal Church, South, meeting at Birmingham, Ala., May, 1906.

Dear and Honored Brethren: Our Conference rejoices in the essential oneness of Methodism, and in the opportunity to declare it given by regular official communications and delegations. Were Methodism organically one, it would be almost impossible to guide and govern it. The good providence of God settled that question for us long ago. But the true unity of Methodism in creed, experience, spirit, and aim must be jealously preserved as it spreads among all nations.

We believe you are of the same mind with us in this matter. Hence we welcomed with great joy your honored and brilliant spokesman, Bishop E. E. Hoss. We esteemed him for your sakes before we saw his face; when we heard him and enjoyed fellowship with him, we loved him for his own sake also.

Since we greeted you in your last General Conference, we have been toiling in the Great Master's service with encouraging success. Our Century Fund of one million pounds sterling has been completed. Many departments of our Church work have been aided by it. Especially has it stimulated the erection of new churches, mission halls, and schools. The undertakings fostered and aided by the Fund have meant an expenditure of not less than four millions sterling. Our special efforts to reach the unsaved multitudes have been crowned with notable success. Our foreign missionary work is growing on every

side; but the income of the Society does not increase in proportion to the opportunities which offer themselves. Nevertheless, abroad, as well as at home, the Lord is adding to his Church daily such as are being saved; and the shout of a King is still heard in our camp.

We need not say more by letter, because we send you as our representative the Rev. Dinsdale T. Young, a brother much beloved, who will give you all needful tidings of our condition. Mr. Young is one of our most distinguished preachers, whose ministry is welcomed in every part of our country, and we have every confidence in him as our delegate.

Commending you, and the Church you represent, with much affection to the abounding grace of the Holy Ghost the Comforter, believe me, dear and honored brethren,

Yours in our common Lord,

CHARLES H. KELLY,
President of the Conference of the People called Methodists.

Bristol, August 3, 1905.

Rev. Dinsdale T. Young's introduction and address.

Bishop Hoss then fittingly introduced the Rev. Dinsdale T. Young, who forcefully and informingly and most happily addressed the Conference.

Bishop Hoss's response.

Bishop Hoss made suitable response, and the Conference adjourned with the doxology, and the benediction pronounced by Bishop Hendrix.

NINTH DAY, SATURDAY, MAY 12, 1906.

Conference meets.

The Conference met pursuant to adjournment at 9 A.M., Bishop Hoss in the chair.

Religious services.

Religious services were conducted by B. F. Lipscomb, of the Virginia Conference, who announced hymn No. 42,

New every morning is the love
Our wak'ning and uprising prove,

which was sung by the Conference. Psalm ciii. was read, and the Conference engaged in prayer.

Minutes approved.

The minutes of the sessions of yesterday were read and approved.

Bishop Smith presides.

Bishop Smith took the chair.

Report on Twenty-third Article of Religion reconsidered.

W. E. Arnold, of the Kentucky Conference, moved to reconsider the report of the special committee on the Twenty-third Article of Religion, in order to amend. The motion to reconsider prevailed.

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Arnold's amendment adopted.

W. E. Arnold, of the Kentucky Conference, submitted the following resolution as an amendment to the report of the special committee on the Twenty-third Article of Religion:

***Resolved*, That the report of the special committee on the Twenty-third Article of Religion be amended as follows:**

In the fourth paragraph of said report, next to the last line, change the word "Disciplines" to "Discipline," then strike out the words "of all our churches in foreign lands," so as to preserve the integrity of our Discipline in every part of the world.

(Signed.) W. E. ARNOLD, W. F. TAYLOR, C. H. DUTY, E. G. B. MANN. WILLIAM H. SMITH,

The vote being taken, the Chair declared that the amendment had prevailed.

Tigert's motion to reconsider.

Jno. J. Tigert, of the Louisville Conference, moved a reconsideration of the vote by which the amendment was adopted.

Denny's point of order sustained.

Collins Denny, of the Baltimore Conference, arose to the point of order that the vote had not been counted on the resolution to amend, and that it had not, therefore, been demonstrated that it was carried by the requisite two-thirds majority.

The Chair sustained the point of order.

Denny's motion to table amendment.

Collins Denny, of the Baltimore Conference, moved to lay the amendment on the table.

Cannon's point of order.

James Cannon, Jr., of the Virginia Conference, arose to the point of order that there was no record of the vote by means of which the question as to whether there was a two-thirds majority could be decided.

Tigert's point of order.

Jno. J. Tigert, of the Louisville Conference, arose to the point of order that as the Journal did not show the record of the two-thirds vote, the amendment could not constitutionally be said to have prevailed.

Smith's point of order not sustained.

W. W. Smith, of the Virginia Conference, arose to the point of order that notice had not been given previous to taking the vote that the two-thirds majority was requisite.

The Chair did not sustain the point of order.

Arnold's amendment tabled.

The motion to lay on the table being put, the amend-

ment of W. E. Arnold was laid upon the table by a vote of 140 to 79.

Arnold's motion to table report fails.

W. E. Arnold, of the Kentucky Conference, arose to the point of order that the report of the special committee was still before the Conference, and moved that it be laid on the table.

The motion to table did not prevail.

Previous question ordered and report adopted.

Jno. J. Tigert, of the Louisville Conference, moved the previous question, and that the report be adopted by a rising vote.

The previous question was ordered, and the report was adopted by a vote of 220 to 7, this being the two-thirds majority of the Conference necessary to its adoption.

Report No. 1 on Colportage reconsidered.

James Cannon, Jr., of the Virginia Conference, moved the reconsideration of the vote by which the Conference adopted Report No. 1 of the Committee on Colportage.

The motion to reconsider prevailed.

Cannon's motion to amend

James Cannon, Jr., of the Virginia Conference, moved to amend the report by substituting for "clerical," in item 4, "one of the," and adding "s" to the word Agent in the fourth line of the item, and by substituting in the fifth line of the item the words "traveling preachers" instead of "pastors."

Report as amended adopted.

The motion to amend prevailed, and, on motion of Jno. J. Tigert, of the Louisville Conference, the report as amended was adopted as a whole. (See amended report, pp. 127, 128.)

Dr. J. B. Young introduced.

Dr. Jesse Bowman Young, sometime editor of the *Central Christian Advocate,* was introduced to the Conference.

Response from Baptist Convention.

The following response from the Southern Baptist Convention was received:

CHATTANOOGA, TENN., May 12, 1906.

Dr. J. J. Tigert, Methodist Conference, Birmingham, Ala.

The Southern Baptist Convention returns assurance of fraternal regard. Hebrews xiii. 20, 21.

(Signed.) LANSING BURROUGHS, *Secretary.*

J. B. Green seated.

J. B. Green, lay alternate from the Alabama Conference, was seated in place of W. H. Samford, principal.

Greeting from Washington Epworth League Union.

Greeting from the Epworth League Union of Washington City and vicinity was read as follows:

MAY 12. NINTH DAY.

WASHINGTON, D. C., May 11, 1906.

J. J. Tigert, Secretary General Conference, Birmingham, Ala.

The Epworth League Union of Washington City and vicinity, in annual session, send greetings to the General Conference of the Methodist Episcopal Church, South.

(Signed.) HOWARD R. MOORE, *Secretary.*

Response of Conference.

The following response was sent, by order of the Conference:

BIRMINGHAM, ALA., May 12, 1906.

Howard R. Moore, Secretary Epworth League Union, Washington and Vicinity, Washington, D. C.

Greetings appreciated. Phil. ii. 2-11.

J. J. TIGERT, *Secretary.*

Reports of standing committees.

The roll of the standing committees was called for reports.

Report No. 1 of the Committee on Episcopacy was read and placed on the calendar.

Report No. 2 on Episcopacy goes to record.

Report No. 2 of the Committee on Episcopacy was read and, without action, went to record as follows:

COMMITTEE ON EPISCOPACY, REPORT NO. 2.

Your Committee on Episcopacy respectfully report that, in accordance with the provision of the Discipline on the subject, they have estimated the salaries of our bishops for the coming quadrennium as follows:

The salary and traveling expenses of effective bishops to be $4,000 per annum each; of superannuated bishops, $2,000 per annum each; of the widows of deceased bishops, $1,000 per annum each.

Respectfully submitted:

PAUL WHITEHEAD, *Chairman.*
W. L. NELMS, *Secretary.*

Report No. 3 on Episcopacy placed on calendar.

Report No. 3 of the Committee on Episcopacy was read and placed on the calendar.

J. A. Burrow, of the Holston Conference, moved that the rules be suspended and Report No. 1 of the Committee on Episcopacy be considered at once. Both motions prevailed.

Report No. 1 on Episcopacy considered under suspension of rules and adopted.

Report No. 1 of the Committee on Episcopacy was accordingly taken from the calendar and, on motion, was adopted as follows:

MAY 12.
NINTH DAY.

COMMITTEE ON EPISCOPACY, REPORT NO. 1.

Your Committee on Episcopacy respectfully submit their Report No. 1 as follows:

We have passed in review the life and official administration of each of our bishops, investigating most carefully the complaints against the administration of several members of the College, which have been referred to us, and we recommend the passage of the character of each bishop, namely: Alpheus W. Wilson, John C. Granbery, William W. Duncan, Charles B. Galloway, Eugene R. Hendrix, Joseph S. Key, Oscar P. Fitzgerald, Warren A. Candler, Henry C. Morrison, E. Embree Hoss, and A. Coke Smith.

We also recommend, first, that John C. Granbery and Oscar P. Fitzgerald be continued in the superannuate relation. Second, that the College of Bishops in the assignment of episcopal duty to W. W. Duncan have regard to the impaired condition of his health. Third, that the College of Bishops give to A. Coke Smith for at least twelve months exemption from active duty, with a view to such rest as shall secure the continuance of improvement in his health.

Respectfully submitted:

PAUL WHITEHEAD, *Chairman.*
W. L. NELMS, *Secretary.*

Call for reports resumed.

Report No. 6 of the Committee on Itinerancy was read and placed on the calendar.

Report No. 7 of the Committee on Itinerancy was read and placed on the calendar.

Reports Nos. 11 and 12 of the Committee on Revisals were read and placed on the calendar.

J. P. Hilburn, of the Florida Conference, presented a minority report, which was read and placed on the calendar in connection with Report No. 12 of the Committee on Revisals.

Report No. 4 of the Committee on Education was read and placed on the calendar.

Reports Nos. 4, 5, and 6 of the Committee on Missions were read and placed on the calendar.

Report No. 2 of the Committee on Epworth League was read and placed on the calendar.

Reports Nos. 3, 4, 5, 6, and 7 of the Committee on Finance were read and placed on the calendar.

Appointments for Sunday.

The Committee on Public Worship reported the appointments for Sunday, May 13, as follows:

MAY 12.
NINTH DAY.

Appointments for Sunday.

METHODIST EPISCOPAL CHURCH, SOUTH.

First Church—Dinsdale T. Young, 11 A.M.; W. S. Matthew, 8 P.M. Epworth League Mass Meeting, led by H. M. Du Bose, 4 P.M.

Five Points—W. B. Murrah, 11 A.M.; A. L. Andrews, 8 P.M.

St. John's—J. A. Clifton, 11 A.M.; Dinsdale T. Young, 8 P.M.

Eleventh Avenue—Gilby C. Kelly, 11 A.M.; J. J. Tigert, 8 P.M.

Fountain Heights—W. F. McMurry, 11 A.M.; Bishop E. E. Hoss, 8 P.M.

Wesley Chapel—Bishop H. C. Morrison, 11 A.M.; J. A. Burrow, 8 P.M.

Twenty-first Avenue—Bishop J. S. Key, 11 A.M.; John R. Nelson, 8 P.M.

Mt. Vernon—O. E. Brown, 11 A.M.; J. H. Stevenson, 8 P.M.

St. Paul—Frank Richardson, 11 A.M.; Z. M. Williams, 8 P.M.

Elyton—R. H. Mahon, 11 A.M.; A. R. Farris, 8 P.M.

Ensley—F. M. Thomas, 11 A.M.; W. E. Arnold, 8 P.M.

East Lake—E. O. Watson, 11 A.M.; R. H. Bennett, 8 P.M.

East Birmingham—H. M. Du Bose, 11 A.M.; G. H. Detwiler, 8 P.M.

Newman Chapel—W. L. Pierce, 11 A.M.; T. S. Wade, 8 P.M.

Trinity: Missionary Service—Miss Belle Bennett, 11 A.M.; L. W. Moore, 8 P.M.

Ninth Street—B. R. Bolton, 11 A.M.; W. R. Williams, 8 P.M.

Pratt City—Bishop Warren A. Candler, 11 A.M.; W. F. Taylor, 8 P.M.

Bessemer—C. H. Briggs, 11 A.M.; J. S. French, 8 P.M.

West End—E. W. Solomon, 11 A.M.; E. P. Ryland, 8 A.M.

Fair View—O. F. Sensabaugh, 11 A.M.; H. A. Boaz, 8 P.M.

Woodlawn—Collins Denny, 11 A.M.; Forrest J. Prettyman, 8 P.M.

Avondale—W. H. Winton, 11 A.M.; W. J. Johnson, 8 P.M.

Owenton—Bishop A. Coke Smith, 11 A.M.; J. L. Morris, 8 P.M.

Brighton—R. W. Tucker, 11 A.M.; R. F. Wilson, 8 P.M.

Wylam—Bishop C. B. Galloway, 11 A.M.; Sam Robinson 8 P.M.

Jonesboro—W. C. Davidson, 11 A.M.

Powderly—J. G. Putman, 11 A.M.

East Thomas—J. W. Hill, 11 A.M.

Y. M. C. A.—George R. Stuart, 3 P.M.

Montgomery—Young J. Allen, both hours.
Gadsden—James Atkins, both hours.
Oneonta—J. E. Godbey, both hours.
Alexander City—E. B. Chappell, both hours.
Oakman—J. B. McGehee, both hours.
Cottondale—M. Matsumoto, both hours.
Fairview Church, in the Guntersville District—J. L. Kennedy, both hours.

PRESBYTERIAN.

First—E. W. Alderson, 11 A.M.; Paul Whitehead, 8 P.M.
Central—B. F. Lipscomb, 11 A.M.; Sterling Fisher, 8 P.M.
South Highlands—Bishop E. R. Hendrix, 11 A.M.; J. W. Heidt, 8 P.M.
Second—J. D. Hammond, 11 A.M.; John O. Willson, 8 P.M.
Third—S. B. Turrentine, 11 A.M.; J. R. Murray, 8 A.M.
Ensley—J. H. McLean, 11 A.M.; H. S. Shangle, 8 P.M.
Pratt City—H. B. Reams, 8 P.M.

CUMBERLAND PRESBYTERIAN.

First—R. G. Waterhouse, 11 A.M.; W. E. Thompson, 8 P.M.
Ensley—T. F. Brewer, 11 A.M.; J. S. Lamar, 8 P.M.

BAPTIST CHURCH.

First—J. C. Kilgo, 11 A.M.; S. H. Wainright, 8 P.M.
Southside—W. F. Lloyd, 11 A.M.; B. Anthony, 8 P.M.
Parke Avenue—J. C. Reed, 11 A.M.; J. P. Hilburn, 8 P.M.
Twenty-seventh Street—A. F. Watkins, 11 P.M.; J. J. N. Kenney, 8 P.M.
North Highlands—F. S. H. Johnston, 11 A.M.; T. S. Wheeler, 8 P.M.
East Lake—W. J. Young, 11 A.M.; F. S. Parker, 8 P.M.
Woodlawn—J. W. Downs, 11 A.M.; J. H. Weaver, 8 P.M.
Ensley—E. H. Howre, 11 A.M.; Willis Carlisle, 8 P.M.
Bessemer—J. W. Westcott, 11 A.M.; N. L. Linebaugh, 8 P.M.
East Birmingham—J. R. Scroggs, 11 A.M.
Avondale—J. A. Anderson, 11 A.M.; T. J. Nixon, 8 P.M.
Pratt City—J. M. Morse, 11 A.M.

CHRISTIAN CHURCH.

First—S. P. Cresap, 11 A.M.; S. R. Hay, 8 P.M.
Ensley—W. J. Sims, 11 A.M.

METHODIST EPISCOPAL.

Simpson—W. S. Matthew, 11 A.M.; F. S. Onderdonk, 8 P.M.
A. M. E. Church—H. P. Hamill, 11 A.M.; J. W. Perry, 8 P.M.

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Appointments for Sunday.

Warrior—L. Reynolds, both hours.
Altoona—J. T. Smith, both hours.

S. L. DOBBS, *Chairman.*
F. W. BRANDON, *Secretary.*

Leave of absence granted.

Leave of absence was granted C. M. Bishop, J. J. Mardis, H. H. White, George R. Stuart, J. W. Knight, and M. K. Clements.

Report No. 3 on Temperence sent to calendar.

By consent, Report No. 3 of the Committee on Temperance was read and placed on the calendar.

Committee on Twenty-third Article discharged.

Jno. J. Tigert, of the Louisville Conference, moved that the special committee on the Twenty-third Article of Religion be discharged, and the motion prevailed.

Time for hearing Fraternal Delegates.

H. M. Du Bose, of the Mississippi Conference, moved, as a matter of privilege, that when we adjourn Monday it be to meet at 8 P.M., in order to hear the Fraternal Delegates of the Methodist Episcopal Church.

Vote on American Bible Society meeting reconsidered.

H. M. Du Bose, of the Mississippi Conference, moved that we reconsider the vote fixing Monday evening for the American Bible Society meeting, and the motion prevailed.

Another date fixed.

C. M. Bishop, of the Missouri Conference, moved that 8 P.M. of next Tuesday be fixed as the date for the the American Bible Society mass meeting, and the motion prevailed.

Appeals, petitions, and memorials.

The roll of the Conferences was called for appeals, petitions, and memorials, and the following were presented:

NORTH TEXAS CONFERENCE.—A memorial on the American Bible Society: referred to the Committee on the American Bible Society.

SOUTH CAROLINA CONFERENCE.—A complaint as to the episcopal administration of Bishop A. W. Wilson: referred to the Committee on Episcopacy.

Resolutions.

The roll of the Conferences was called for resolutions, and the following were presented:

INDIAN MISSION CONFERENCE.—A resolution concerning the change of domicile of the office of Board of Church Extension: referred to the Committee on Church Extension.

CENTRAL MEXICO MISSION CONFERENCE.—A resolution concerning class meetings: referred to the Committee on Revisals.

HOLSTON CONFERENCE.—A resolution relating to

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Resolutions.

Church Conferences: referred to the Committee on Revisals.

LOUISIANA CONFERENCE.—A resolution amending paragraph 321 of the Discipline: referred to the Committee on Itinerancy. A resolution to amend paragraph 77, Answer 10, of the Discipline: referred to the Committee on Revisals.

MEMPHIS CONFERENCE.—A resolution fixing the time for the election of bishops: referred to the Committee on Episcopacy.

NORTH ALABAMA CONFERENCE.—A resolution for the amendment of paragraph 87 of the Discipline: referred to the Committee on Revisals.

NORTHWEST MEXICAN MISSION CONFERENCE.—A resolution concerning boundaries: referred to the Committee on Boundaries.

NORTHWEST TEXAS CONFERENCE.—A resolution to empower Quarterly Conferences to issue certificates to lay helpers: referred to the Committee on Itinerancy.

SOUTHWEST MISSOURI CONFERENCE.—A resolution on instructing baptized children: referred to the Committee on Revisals.

VIRGINIA CONFERENCE.—A resolution for the amendment of paragraph 240 of the Discipline: referred to the Committee on Revisals. A resolution on omission of paragraphs 660 to 670 of the Discipline: referred to the Committee on Sunday Schools.

WESTERN NORTH CAROLINA CONFERENCE.—A resolution concerning the solemnization of matrimony by unordained ministers. The resolution was read and referred to the Committee on Revisals.

J. A. Burrow, of the Holston Conference, asked permission to refer an amendment to the resolution concerning marriage by unordained preachers to the Committee on Revisals. Permission was granted, and it was so referred.

Calendar taken up.

The calendar was taken up.

Consideration of report on Statement of Faith resumed.

Consideration of the report of the Committee on New Statement of Faith, which was pending at adjournment yesterday, was resumed.

Du Bose's substitute.

H. M. Du Bose, of the Mississippi Conference, moved the adoption of the following substitute for the Report of the Committee on New Statement of Faith:

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Resolved, That a commission of seven members of this General Conference, with one of the bishops as *ex officio* chairman, be appointed to inquire into the necessity and expediency of making a restatement of our Articles of Religion, and of preparing a syllabus of the teachings contained in our doctrinal standards; and that the said commission make report of its conclusions to the General Conference of 1910.

(Signed.) H. M. DU BOSE,
J. M. MORSE.

J. W. Penn seated.

J. W. Penn, a lay delegate from the Holston Conference, was recognized and seated.

Documents for committees.

The Secretary distributed various documents to the several special and standing committees.

Adjournment.

Announcements were made, and after singing the doxology, the Conference adjourned with the benediction pronounced by the Rev. Dr. Jesse Bowman Young.

MAY 14. TENTH DAY.

TENTH DAY, MONDAY, MAY 14, 1906.

Conference meets.

Conference met pursuant to adjournment at 9 A.M., Bishop Smith in the chair.

Religious services.

Religious services were conducted by Rev. F. J. Prettyman, of the Baltimore Conference, and consisted of the reading of Hebrews x., singing hymn No. 354,

O for a heart to praise my God,
A heart from sin set free,

and prayer.

Minutes approved.

The minutes of Saturday's session were read and approved.

Bishop Wilson presides.

Bishop Wilson took the chair.

Committee change.

W. P. Dungan, of the Holston Conference, was placed on the Committee on Boundaries instead of J. W. Perry.

L. L. Jester, J. R. Metcalf, A. E. Bonnell, and D. E. Grogean recognized and seated.

The following delegates were recognized and seated: L. L. Jester, lay delegate from the Texas Conference; J. R. Metcalf, alternate lay delegate from the White River Conference, in place of J. J. Mardis, principal; A. E. Bonnell, alternate lay delegate from the Indian Mission Conference, in place of A. S. McKinnon, principal; D. E. Grogean, alternate lay delegate from the St. Louis Conference, in place of A. R. Byrd.

Leave of absence granted.

Leave of absence was granted W. B. Stubbs, lay delegate from the South Georgia Conference, on account of

MAY 14. TENTH DAY.

sickness in his family, and J. S. Frazer, clerical delegate from the Alabama Conference, for the day.

Reports of standing committees.

The roll of the standing committees was called for reports, and the following were presented:

Reports Nos. 8, 9, 10, 11, 12, 13, and 14 of the Committee on Itinerancy were read and placed on the calendar.

Report No. 13 of the Committee on Revisals was read and placed on the calendar.

Reports Nos. 2, 3, 4, 5, and 6 of the Committee on Publishing Interests were read and placed on the calendar.

Report No. 2 of the Committee on Church Extension was read and placed on the calendar.

Report No. 3 of the Committee on Missions was read and placed on the calendar.

Report No. 3 of the Committee on Boundaries was read and placed on the calendar.

In connection with item 4 of Report No. 3 of the Committee on Boundaries, a minority report was read and placed on the calendar.

Report No. 4 of the Committee on Temperance was read and placed on the calendar.

Reports Nos. 4, 5, and 6 of the Committee on Sunday Schools were read and placed on the calendar.

Report No. 2 on Appeals goes to record.

Report No. 2 of the Committee on Appeals was read and went to record, as follows:

COMMITTEE ON APPEALS, REPORT NO. 2.

Your committee have carefully considered the appeal of J. S. Hawkins, of the Little Rock Conference, and the judgment of the lower court is sustained.

CHARLES B. GALLOWAY, *Chairman.*
C. H. BRIGGS, *Secretary.*

Roll of special committees.

The roll of the special committees was called for reports, but none were presented.

Committee change.

A. E. Bonnell, of the Indian Mission Conference, was assigned to the Committee on Temperance in place of J. S. McIntyre.

Appeals, petitions, and memorials.

The roll of Conferences was called for appeals, petitions, and memorials, and the following were presented:

MEMPHIS CONFERENCE.—G. W. Wilson, of the Mem-

MAY 14. TENTH DAY.

Appeals, petitions, and memorials.

phis Conference, asked that a certain paper, referred to the Committee on Publishing Interests, be recalled and referred to the Committee on Finance. Permission was granted, and the paper was so referred.

SOUTH GEORGIA CONFERENCE.—A memorial proposing to amend the Discipline concerning Annual Conference Boards of Missions: referred to the Committee on Missions.

VIRGINIA CONFERENCE.—A memorial asking that the General Conference of 1910 be held in the city of Richmond, Va.: referred to the special committee for selecting a place of holding the General Conference.

TEXAS CONFERENCE.—A memorial relative to stewards' collection books: referred to the Committee on Finance.

W. R. Lambuth, of the Tennessee Conference, presented a memorial from the Board of Missions on missionary education in the Sunday schools: referred to the Committee on Missions.

Resolutions.

The roll of the Conferences was called for resolutions, and the following were presented:

LOUISVILLE CONFERENCE.—A resolution requesting the bishops to appoint a special committee of five relative to the seating of Reed Smoot in the United States Senate.

Gross Alexander, of the Louisville Conference, moved that a special committee of five be appointed to whom this resolution should be referred, and the motion prevailed, and the resolution was so referred.

By consent, the report of the Board of Insurance was presented and referred to the Committee on Church Extension.

MEMPHIS CONFERENCE.—A resolution against the solemnizing of matrimony by unordained preachers: referred to the Committee on Revisals.

COLUMBIA CONFERENCE.—A resolution concerning a policy for our Western work: referred to the Committee on Missions.

NORTH MISSISSIPPI CONFERENCE.—A resolution concerning appeal of traveling preachers: referred to the Committee on Revisals. A resolution concerning the trial of traveling preachers: referred to the Committee on Revisals.

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NORTH TEXAS CONFERENCE.—A resolution to strike out paragraph 413 of the Discipline: referred to the Committee on Revisals.

SOUTH CAROLINA CONFERENCE.—A resolution asking for a definition of paragraph 216 of the Discipline: referred to the Committee on Episcopacy. A resolution concerning an item of Quarterly Conference business: referred to the Committee on Revisals.

VIRGINIA CONFERENCE.—A resolution relative to the General Conference Journal was read. James Cannon, Jr., of the Virginia Conference, moved that the rules be suspended and the resolution put upon its passage, and the motion did not prevail: the resolution was referred to the Committee on Publishing Interests. A resolution concerning the sale of intoxicating liquors by government employees: referred to the Committee on Temperance. A resolution on standards of doctrine: referred to the special committee on a New Statement of Faith.

WHITE RIVER CONFERENCE.—A resolution proposing to change paragraph 449 of the Discipline: referred to the Committee on Publishing Interests.

W. H. Samford and J. B. Green seated.

W. H. Samford, of the Alabama Conference, resumed his seat, and J. B. Green, a lay alternate of the Alabama Conference, was recognized and seated in place of A. Sessoms.

Calendar taken up.

The calendar was then taken up.

Report No. 1 on Statement of Faith resumed.

Report No. 1 of the special committee on a New Statement of Faith, under consideration at the hour of adjournment yesterday, was resumed.

Motion to postpone indefinitely.

Charles M. Armstrong, of the Baltimore Conference, moved that consideration of the subject be indefinitely postponed.

Pending question prevails.

C. M. Armstrong, of the Baltimore Conference, moved the pending question.

A standing vote on the pending question was taken, and the motion prevailed, 200 votes being cast in the affirmative.

Motion to postpone lost.

The vote being taken on the motion to indefinitely postpone, the Chair announced that it did not prevail. A division being called for, a standing vote was taken and 81 votes were cast for indefinite postponement and 149 against.

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R. A. Child, of the South Carolina Conference, moved the previous question, and the motion prevailed.

Previous question prevails.

Tillett's address in favor of report.

W. F. Tillett, of the Tennessee Conference, chairman of the committee, addressed the Conference in favor of the report. His time having expired, on motion, the time was extended.

Separate vote ordered.

J. H. McLean, of the North Texas Conference, arose to a question of the method of taking the vote, and moved that a separate vote of the clerical and lay members be taken, and the motion prevailed, 78 votes being cast in the affirmative and this being more than the requisite one-fifth.

Aye and nay vote to be taken.

A. L. Andrews, of the Alabama Conference, moved that an aye and nay vote be taken, and the motion prevailed.

Du Bose's substitute not adopted.

The aye and nay vote was taken on the substitute, and the result was declared as follows: Clerical—ayes 12, noes 126. Lay—ayes 7, noes 108. And the substitute was not adopted.

The vote in detail.

CLERICAL.—*Ayes:* John A. Anderson, Collins Denny, H. M. Du Bose, J. L. Kennedy, W. C. Lovett, J. M. Morse, W. B. Murrah, Fitzgerald Sale Parker, L. Reynolds, F. M. Thomas, Seth Ward, Richard T. Wilson.

Noes: T. W. Adams, W. N. Ainsworth, Young J. Allen, Beverly P. Allen, Gross Alexander, James A. Anderson, A. L. Andrews, B. Anthony, W. E. Arnold, James Atkins, J. M. Barcus, Richard H. Bennett, H. M. Blair, H. A. Boaz, B. R. Bolton, J. W. Boswell, Theodore F. Brewer, C. H. Briggs, O. E. Brown, James A. Burrow, James Cannon, Jr., M. L. Carlisle, Willis Carlisle, C. W. Carter, E. B. Chappell, R. A. Child, J. A. Clifton, C. M. Coppedge, S. P. Cresap, Frank P. Culver, J. T. Curry, J. W. Daniel, W. C. Davidson, G. H. Detwiler, Samuel L. Dobbs, J. W. Downs, James H. Eakes, A. R. Farris, Sterling Fisher, J. S. Frazer, W. F. Glenn, J. E. Godbey, Henry P. Hamill, John D. Hammond, S. R. Hay, John W. Heidt, N. B. Henry, P. H. Hensch, J. P. Hilburn, J. W. Hill, H. C. Howard, T. N. Ivey, W. J. Johnson, F. S. H. Johnston, John J. N. Kenney, John A. Kern, J. C. Kilgo, W. S. Lagrone, A. J. Lamar, J. S. Lamar, W. R. Lambuth, T. W. Lewis, B. F. Lipscomb, W. F. Lloyd, S. D. Long, J. H. McCoy, R. H. Mahon, E. G. B. Mann, J. M. Mason, C. L. McCausland, J. B. McGehee, J. H. McLean, W. F. McMurry, J. E. Moore, John M. Moore, L. W. Moore, J. L. Morris, W. L. Nelms, John R. Nelson, T. J. Nixon, F. S. Onderdonk, W. B. Palmore, J. D. Pegram, J. W. Perry, Forrest J. Prettyman, J. G. Putman,

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Vote on substitute.

G. C. Rankin, H. B. Reams, J. C. Reed, John B. Robins, Sam Robinson, E. P. Ryland, J. D. Scott, J. R. Scroggs, J. H. Scruggs, O. F. Sensabaugh, H. S. Shangle, T. E. Sharp, John D. Simpson, William J. Sims, B. D. Sipple, J. T. Smith, E. W. Solomon, J. H. Stevenson, Santiago Tafolla, W. F. Taylor, James Thomas, W. E. Thompson, Jno. J. Tigert, W. F. Tillett, R. W. Tucker, S. B. Turrentine, T. S. Wade, S. H. Wainright, T. H. Ware, R. G. Waterhouse, A. F. Watkins, E. O. Watson, J. H. Weaver, T. S. Wheeler, Paul Whitehead, Albert R. Williams, John O. Willson, G. W. Wilson, W. H. Winton, W. J. Young.

LAY.—*Ayes:* Charles M. Armstrong, George H. Bates, J. F. Bruton, Tipton T. Fishburne, T. S. Garrison, A. Elias Huddleston, J. H. Barsam.

Noes: D. H. Abernathy, M. C. Austin, John W. Bale, W. W. Ball, T. C. Banks, Thomas J. Barham, Sidney Bass, J. R. Bingham, R. E. Blackwell, L. Blaylock, A. E. Bonnell, W. M. Boswell, W. G. Bradshaw, J. G. Brown, F. D. Campbell, J. M. Cantrell, B. J. Casteel, M. K. Clements, W. L. Cobb, F. A. Critz, R. C. Dial, J. M. Doss, J. T. Duncan, W. P. Dungan, C. H Duty, A. G. Norvell, S. I. Esquivel, S. G. Figueroa, P. E. Genoway, George B. Glover, J. B. Glover, J. W. Grandy, D. E. Grogean, C. H. Beneke, Ransom Gulley, George L. Hackney, J. W. Hamel, Isaac Hardeman, J. B. Morgan, E. B. Hawkins, C. C. Henderson, H. G. Healey, P. E. Hines, P. A. Hodges, W. C. Howard, M. O. Hughes, R. S. Hyer, C. H. Ireland, J. W. Irwin, A. F. Jackson, J. W. Jackson, T. J. Jarvis, J. M. Jenkins, L. L. Jester, G. G. Johnson, Thomas B. King, J. H. Kirkland, J. A. Leavell, Lucius P. Little, J. R. Lyell, J. R. Metcalf, E. W. Martin, J. S. Martin, R. P. McClain, J. A. McCullough, W. F. S. Tatum, R. W. Millsaps, E. G. Moseley, George M. Napier, J. L. Nelson, G. V. Northey, W. R. Odell, Samuel Orr, H. A. Page, J. K. Parr, J. T. Peeler, J. W. Penn, H. C. Pritchett, J. E. Pritchett, J. M. Proctor, Arthur B. Pugh, Perry S. Rader, W. K. Ramsey, J. S. McIntyre, W. C. Ratcliffe, John A. Rich, J. M. Robertson, Nat G. Rollins, N. M. Rowe, W. H. Samford, J. W. Saylor, S. W. Scott, J. B. Green, G. D. Shands, R. O. Simpson, W. W. Smith, Henry N. Snyder, J. B. Starns, George R. Stuart, J. E. Swepston, M. W. Thomas, W. W. Carré, J. W. Vaughan, S. S. Vick, V. M. West, John L. Wheat, J. A. Wilkinson, W. E. Williams.

Time limit extended.

W. L. Nelms, of the Northwest Texas Conference, moved that the time limit be extended to complete the vote on the report, and the motion prevailed.

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Aye and nay vote on adoption of report.

The aye and nay vote was taken on the report, and the result was announced as follows: Clerical—ayes 83, noes 56. Lay—ayes 68, noes 51.

Vote on the main question:

Vote on main question.

CLERICAL.—*Ayes:* W. N. Ainsworth, Beverly P. Allen, Young J. Allen, Gross Alexander, James A. Anderson, James Atkins, Richard H. Bennett, H. A. Boaz, C. H. Briggs, O. E. Brown, James A. Burrow, James Cannon, Jr., M. L. Carlisle, C. W. Carter, E. B. Chappell, J. A. Clifton, C. M. Coppedge, S. P. Cresap, Frank P. Culver, J. T. Curry, J. W. Daniel, W. C. Davidson, G. H. Detwiler, Samuel L. Dobbs, J. W. Downs, A. R. Farris, Sterling Fisher, J. E. Godbey, Henry P. Hamill, John D. Hammond, S. R. Hay, John W. Heidt, N. B. Henry, J. W. Hill, T. N. Ivey, W. J. Johnson, John J. N. Kenney, J. L. Kennedy, John A. Kern, Jesse S. Lamar, W. R. Lambuth, B. F. Lipscomb, W. F. Lloyd, S. D. Long, E. G. B. Mann, C. L. McCausland, J. B. McGehee, W. F. McMurry, J. E. Moore, John M. Moore, L. W. Moore, J. L. Morris, John R. Nelson, T. J. Nixon, F. S. Onderdonk, W. B. Palmore, Fitzgerald Sale Parker, J. D. Pegram, J. W. Perry, J. C. Reed, John R. Robins, E. P. Ryland, J. D. Scott, J. H. Scruggs, O. F. Sensabaugh, H. S. Shangle, T. E. Sharp, B. D. Sipple, E. W. Solomon, J. H. Stevenson, James Thomas, Jno. J. Tigert, W. F. Tillett, R. W. Tucker, S. B. Turrentine, S. H. Wainright, Seth Ward, T. H. Ware, A. F. Watkins, E. O. Watson, T. S. Wheeler, Albert R. Williams, W. J. Young.

Noes: T. W. Adams, John A. Anderson, A. L. Andrews, B. Anthony, W. E. Arnold, J. M. Barcus, H. M. Blair, B. R. Bolton, J. W. Boswell, Theodore F. Brewer, Willis Carlisle, R. A. Child, Collins Denny, H. M. Du Bose, James H. Eakes, J. S. Frazer, J. T. French, W. F. Glenn, P. H. Hensch, J. P. Hilburn, H. C. Howard, F. S. H. Johnston, J. C. Kilgo, W. S. Lagrone, A. J. Lamar, T. W. Lewis, N. L. Linebaugh, W. C. Lovett, James H. McCoy, R. H. Mahon, J. M. Mason, J. H. McLean, J. M. Morse, W. B. Murrah, W. L. Nelms, Forrest J. Prettyman, J. G. Putman, G. C. Rankin, H. B. Reams, L. Reynolds, Frank Richardson, Sam Robinson, J. R. Scroggs, John D. Simpson, J. T. Smith, W. P. Taylor, F. M. Thomas, W. E. Thompson, T. S. Wade, R. G. Waterhouse, J. H. Weaver, Paul Whitehead, John O. Willson, G. W. Wilson, Richard T. Wilson, W. H. Winton.

LAY.—*Ayes:* D. H. Abernathy, W. W. Ball, T. C. Banks, T. J. Barham, J. R. Bingham, R. E. Blackwell, J. G. Brown, D. E. Grogean, F. D. Campbell, B. J. Casteel, F. A. Critz, J. T. Duncan, W. P. Dungan, C. H. Duty, A. G. Norvell, S. I.

Esquivel, P. E. Genoway, J. B. Glover, J. W. Grandy, George L. Hackney, J. W. Hamel, Isaac Hardeman, C. C. Henderson, H. G. Healey, P. A. Hodges, W. C. Howard, M. O. Hughes, R. S. Hyer, C. H. Ireland, J. W. Irwin, A. F. Jackson, J. W. Jackson, J. M. Jenkins, L. L. Jester, G. G. Johnson, J. H. Kirkland, J. A. Leavell, J. R. Lyell, J. R. Metcalf, J. S. Martin, R. P. McClain, J. A. McCullough, A E. Bonnell, R. W. Millsaps, S. G. Figueroa, G. V. Northey, J. K. Parr, H. C. Pritchett, J. E. Pritchett, J. M. Proctor, Perry S. Rader, W. K. Ramsey, W. C. Ratcliffe, R. E. Rice, John A. Rich, J. W. Saylor, G. B. Green, G. D. Shands, R. O. Simpson, W. W. Smith, Henry N. Snyder, J. B. Starns, James Sutherland, M. W. Thomas, W. B. Carré, J. W. Vaughan, V. M. West, H. P. Woodson.

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TENTH DAY.
Vote on main question.

Noes: Charles M. Armstrong, M. C. Austin, John W. Bale, J. H. Barsam, Sidney Bass, George H. Bates, L. Blaylock, W. M. Boswell, J. F. Bruton, J. M. Cantrell, M. K. Clements, W. L. Cobb, R. C. Dial, J. M. Doss, Tipton T. Fishburne, T. S. Garrison, George B. Glover, C. H. Beneke, Ransom Gulley, J. B. Morgan, E. B. Hawkins, P. E. Hines, A. Elias Huddleston, J. T. Jarvis, J. W. Kemper, Thomas B. King, G. J. Leftwich, Lucius P. Little, E. W. Martin, W. F. S. Tatum, J. T. McKeown, E. G. Moseley, George M. Napier, J. L. Nelson, W. R. Odell, Samuel Orr, H. A. Page, J. T. Peeler, J. W. Penn, W. G. Post, Arthur B. Pugh, J. S. McIntyre, J. M. Robertson, Nat G. Rollins, N. M. Rowe, S. W. Scott, J. E. Swepston, S. S. Vick, John L. Wheat, J. A. Wilkerson, H. Wirgman.

Report declared adopted.

And the Report No. 1 of the special committee on a New Statement of Faith was declared adopted by a separate vote of both orders, as follows:

SPECIAL COMMITTEE ON THE NEW STATEMENT OF METHODIST FAITH AND DOCTRINE, REPORT NO. 1.

Your committee, to whom was referred the resolution on the need at this time of a new statement of Methodist faith and doctrine, desire to report that they have given the resolution careful consideration, and believe that it is wise to take such action as is proposed in the resolution. The resolution reads as follows:

"Believing that the different branches of world-wide Methodism that are represented in the Ecumenical Methodist Conference can and should unite in the preparation of such a statement of our common faith as is needed, and believing that this General Conference should take

MAY 14. TENTH DAY.

such steps as may be necessary to secure in the early future the coöperation of other representative Methodist Churches in the preparation of a new statement of our faith, we therefore offer the following resolution:

"*Resolved*, That the College of Bishops be requested to appoint a commission of five members, one of whom shall be a bishop, who shall be members of the next Ecumenical Conference, this commission to invite other branches of Methodism to unite with us in the preparation of our doctrinal system as it is called for in our day, and this commission shall represent our Church in the preparation of the same."

We recommend the passage of the resolution herein proposed, with the understanding that the preparation of this new statement of doctrine shall be undertaken by the commission only when such coöperation on the part of other representative branches of Methodism shall have been secured as shall give to the statement prepared an ecumenical character and make it an expression of the faith of world-wide Methodism. This commission shall report back to this General Conference, four years hence, the result of their labors. We further recommend that the Publishing Agents be authorized to meet whatever expenses may be incurred by the commission in the discharge of their duties.

W. F. TILLETT,
W. R. LAMBUTH,
C. W. CARTER.

Telegram from Vice President Fairbanks.

H. M. Du Bose, of the Mississippi Conference, chairman of the special committee on Fraternal Correspondence and Introductions, as a matter of privilege, asked that the following telegram be read from Vice President Fairbanks:

WASHINGTON, D. C., May 14, 1906.

H. M. Du Bose, Chairman, Birmingham, Ala.

I can be in Birmingham Thursday night at 9:25 and spend all day Friday there. Regret cannot reach there earlier than Thursday. Kindly advise if this will answer.

CHAS. W. FAIRBANKS.

Change of time for hearing Fraternal Delegates.

H. M. Du Bose moved the reconsideration of the vote by which the Conference selected eight o'clock this evening as the time for the hearing of the Fraternal Delegates of the Methodist Episcopal Church; and the motion prevailed.

H. M. Du Bose moved that when we adjourn on Fri-

day next, we adjourn to meet at eight o'clock Friday evening for the purpose of hearing these Fraternal Messengers; and the motion prevailed. MAY 14. TENTH DAY.

Jno. J. Tigert, of the Louisville Conference, moved that the programme for the mass meeting in the interest of the American Bible Society be reinstated for this evening at eight o'clock; and the motion prevailed. American Bible Society mass meeting.

The Chair announced the committee on the memorial concerning Reed Smoot as follows: John L. Wheat, T. T. Fishburne, J. W. Saylor, J. E. Moore, N. L. Linebaugh. Committee on Reed Smoot memorial.

Conference adjourned, with the doxology, and the benediction pronounced by W. F. Glenn, of the North Georgia Conference. Adjournment.

ELEVENTH DAY, TUESDAY, MAY 15, 1906.

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The Conference met pursuant to adjournment at 9 A.M., Bishop Wilson in the chair. Conference meets.

Religious services were conducted by J. H. Weaver, of the North Carolina Conference, who read Psalm xlvi., announced hymn No. 46, Religious services.

I love thy Church, O God,
The house of thine abode,

and led in prayer.

The minutes of yesterday's session were read and approved. Minutes approved.

Bishop Duncan took the chair. Bishop Duncan presides.

Leave of absence was granted John W. Bale, a lay delegate from the North Georgia Conference, from the sessions of Wednesday and Thursday, on account of urgent business. Leave of absence granted J. W. Bale, M. O. Hughes, W. G. Post, F. P. Culver.

Leave of absence was also granted M. O. Hughes, a lay delegate from the Louisville Conference, and W. G. Post, a lay delegate from the North Georgia Conference.

F. P. Culver, of the North Alabama Conference, was granted leave of absence for the day.

J. G. Hamilton, lay alternate from the North Mississippi Conference, was recognized and seated in place of G. J. Leftwich. J. G. Hamilton seated.

V. O. Hawkins, clerical alternate from the North Alabama Conference, was recognized and seated in place of F. P. Culver. V. O. Hawkins seated.

MAY 15. ELEVENTH DAY.

W. M. Cox seated.

W. M. Cox, clerical alternate from the Alabama Conference, was recognized and seated in place of J. S. Frazer.

E. J. Garrison resumes seat.

E. J. Garrison, a lay delegate from the North Alabama Conference, resumed his seat.

C. M. Armstrong's protest.

C. M. Armstrong, of the Baltimore Conference, presented the following protest:

PROTEST OF C. M. ARMSTRONG.

The undersigned begs to make respectful but earnest protest against the action of our General Conference, now in session, which orders a commission to provide for and participate in preparing *a statement of our faith, and an expression of our doctrinal system.*

I believe that the members of this Conference did not realize the purport of the paper which they have adopted, and that the votes cast for it were so cast under the impression that the paper embodied certain ideas advanced in this discussion—namely, that the proposed action only contemplated a more concise and clear statement of the faith and doctrines now set forth in our Articles of Religion and doctrinal standards. This is not at all the purport of the paper adopted. That instrument authorizes the commission to draw up any statement of faith whatsoever, and to frame, without limitation, any expression of doctrinal system, which they may deem "called for in our day."

In the enacting clause of the paper (the resolution which defines the authority and power of the commission) there is absolutely no limitation upon the commission as to the faith they may state, or the doctrines they may express, save that they shall be such faith and doctrines as they may deem are called for in our day.

The doctrines of Methodism are as firmly established, as fully known, and as widely accepted as those of any Church in America, if not in the whole Protestant world, and the undersigned protests earnestly against any movement in the name of our Church which ignores them, and most vehemently against a scheme which gives authority to any one to make a creed, faith, and set of doctrines for Methodism. Our General Conference did not intend to do this, but this is what has been done by the paper adopted. I insist that a dangerous mistake has been made. The delegates have voted for the ideas expressed in the debate, and not for the thing enacted in the resolution.

(Signed.) C. M. ARMSTRONG.

MAY 15. ELEVENTH DAY.

A greeting from the Woman's Home Mission Society of the Little Rock Conference was read as follows:

Greeting from Woman's Home Mission Society.

EL DORADO, ARK., May 14, 1906.

General Conference of the Methodist Episcopal Church, South, Birmingham, Ala.

We in annual meeting send greetings. See Titus iii. 15.

LITTLE ROCK CONFERENCE
WOMAN'S HOME MISSION SOCIETY.

Reply of Conference.

The Secretary moved that a reply be made, and the following response was sent:

BIRMINGHAM, ALA., May 15, 1906.

To Little Rock Conference Woman's Home Mission Society, El Dorado, Ark.

The General Conference appreciates your greeting, and prays God's presence in your session and abundant blessings on your work. J. J. TIGERT, *Secretary.*

Documents for committees.

The Secretary distributed various documents to the several special and standing committees.

Reports of standing committees.

The list of standing committees was called for reports, and the following were presented:

Reports Nos. 4 and 5 of the Committee on Episcopacy were read and placed on the calendar.

Reports Nos. 14 and 15 of the Committee on Revisals were read and placed on the calendar.

Reports Nos. 5 and 6 of the Committee on Education were read and placed on the calendar.

Report No. 3 of the Committee on Church Extension was read and placed on the calendar.

Report No. 7 of the Committee on Missions was read.

Report on Missions withdrawn.

O. E. Brown, of the Missouri Conference, asked that the report of the Committee on Missions relative to the Scarritt Bible and Training School, presented yesterday and placed on the calendar, be withdrawn, and that Report No. 7, above, be substituted therefor. Permission was granted.

Reports Nos. 8, 9, 10, 11, and 12 of the Committee on Missions were read and placed on the calendar.

Reports Nos. 3 and 4 of the Committee on Epworth League were read and placed on the calendar./

Reports Nos. 8 and 9 of the Committee on Finance were read and placed on the calendar.

MAY 15. ELEVENTH DAY.

Committee changes.

J. G. Hamilton, of the North Mississippi Conference, was substituted for G. J. Leftwich on the Committee on Itinerancy and on the Committee on Finance.

Reports of special committees.

The list of special committees was called for reports, and the following were presented:

Report No. 3 of the Committee on Rules of Order was read and placed on the calendar.

Report No. 1 of the Committee on Federation was read and placed on the calendar.

Report No. 1 of the Committee on Annual Statistical Blanks was read and placed on the calendar.

Affairs on the Pacific Coast.

Bishop Morrison called attention of the Conference to the sad condition of affairs on the Pacific Coast, and asked that the Missionary Secretary be allowed to read a paper relative thereto.

Paper on the subject read and adopted.

By consent, W. R. Lambuth, Missionary Secretary, read the paper.

Jno. J. Tigert, of the Louisville Conference, moved that the rules be suspended, and the motion prevailed.

James Atkins, of the Western North Carolina Conference, moved the adoption of the paper, and it was adopted as follows:

Whereas, the College of Bishops and the Boards of Missions and of Church Extension have made an appeal to the Church to raise a fund for the immediate relief of our Methodist people who are suffering acutely in consequence of the terrible calamity of earthquake and fire which has destroyed and injured our churches and made homeless a number of our best members, thereby paralyzing their efforts to maintain our institutions; and

Whereas, the latest advices from the Coast indicate an imperative need of personal aid, and a damage in church property which can only be repaired at an outlay of $25,000; and

Whereas, only the sum of $7,500 has been received to date:

***Resolved*, That the General Conference now in session in Birmingham expresses its deep and heartfelt sympathy with the sufferers, its admiration of their heroic spirit, and hereby endorses the action of the College of Bishops, and of the Board of Missions, and of the Board of Church Extension, by urging immediate collections and gifts on the part of all our preachers and people, which shall be sent to Mr. J. D. Hamilton, Treasurer of the Board of**

Missions, Nashville, Tenn., to be applied as the College of Bishops may direct.

(Signed.) W. R. LAMBUTH, JOHN C. KILGO, SETH WARD, W. F. MCMURRY. T. T. FISHBURNE,

Bishop Wilson's selection as chairman of Commission on Statement of Doctrine.

Jno. J. Tigert, of the Louisville Conference, introduced the following resolution, which was unanimously adopted by a rising vote:

Resolved, That this General Conference desires to place on record in its Journal its hearty appreciation of, and its entire satisfaction with, the action of the College of Bishops in naming our beloved and wise senior bishop, Alpheus W. Wilson, D.D., as the Chairman of the Commission on the Ecumenical Statement of Methodist Doctrine.

(Signed.) JNO. J. TIGERT, A. F. WATKINS.

Report No. 3 on Episcopacy taken up and read.

W. L. Nelms, of the Northwest Texas Conference, moved that the rules be suspended and that Report No. 3 of the Committee on Episcopacy be taken from the calendar and put upon its passage, and the motion prevailed.

Report No. 3 of the Committee on Episcopacy was read as follows:

COMMITTEE ON EPISCOPACY, REPORT NO. 3.

Your Committee on Episcopacy have considered the question of the number of bishops to be elected by this General Conference, as presented to us in the reference to that matter by the Address of the College of Bishops and other papers referred to us, especially a memorial from a large number of the laymen attendant upon this session; and we recommend that this Conference shall elect, at the present session, *three* bishops.

Respectfully submitted:

PAUL WHITEHEAD, *Chairman.*
W. L. NELMS, *Secretary.*

Amendments proposed.

C. H. Briggs, of the Southwest Missouri Conference, moved to strike out "three" and insert "two."

George M. Napier, of the North Georgia Conference, moved to strike out "three" and insert "four."

Previous question ordered.

W. N. Ainsworth, of the South Georgia Conference, moved the previous question, and the motion prevailed.

Vote by orders not agreed to.

J. A. Anderson, of the Arkansas Conference, moved for vote by orders.

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The vote was taken on the motion for a vote by orders, and the motion did not prevail—but two votes being cast in the affirmative.

Motion to elect four bishops lost.

The vote was taken on the election of four bishops, and the motion did not prevail—79 votes being cast in the affirmative, and 175 in the negative.

Election of three bishops favored.

The vote for the election of three bishops was taken, and the motion prevailed—181 votes having been cast in the affirmative, and 77 votes in the negative.

Report of committee adopted.

The Chair declared the report of the committee adopted.

McLean's resolution fixing time and order of electing bishops and connectional officers.

J. H. McLean, of the North Texas Conference, presented a resolution which was read by the Secretary as follows:

Resolved, That Thursday, 10 A.M., the 17th inst., be set as the time for the election of bishops and connectional officers, and in the following order: Bishops, Book Editor and Editor of the *Review*, Editor of the *Christian Advocate*, Editor of Sunday-school Literature, Secretary of the Board of Missions, Corresponding Secretary of the Board of Church Extension, General Secretary of the Epworth League, Corresponding Secretary of the Board of Education, and Book Agents; and the elections shall continue until these officers are elected. JOHN H. MCLEAN,
R. C. DIAL.

Wilson's substitute laid on table.

John O. Willson, of the South Carolina Conference, presented a substitute.

R. T. Wilson, of the Virginia Conference, moved that the substitute be laid on the table, and the motion prevailed—149 votes being cast in the affirmative, and 96 in the negative.

McLean's resolution adopted.

The resolution offered by J. H. McLean was adopted.

Rev. G. C. Rawlston, Fraternal Delegate from Colored M. E. Church, addresses the Conference.

H. M. Du Bose, of the Mississippi Conference, moved that the Conference do now hear the address of the Fraternal Delegate from the Colored Methodist Episcopal Church in America, and the motion prevailed.

Rev. G. C. Rawlston, Fraternal Delegate from the Colored Methodist Episcopal Church in America, was introduced and most happily addressed the Conference.

Lambuth's paper on work of Colored Church adopted.

W. R. Lambuth, of the Tennessee Conference, moved a suspension of the rules in order for the immediate consideration of a paper relative to the work of the Colored Methodist Episcopal Church in America. The mo-

MAY 15. ELEVENTH DAY.

tion prevailed, and W. R. Lambuth read the paper, which, on motion, was adopted as follows:

Whereas, in the providence of God we are closely related to, and deeply interested in, the prosperity of a great body of colored people, once members of our Church, set apart in what is called the Colored Methodist Episcopal Church in America; and

Whereas, it is both a duty and a privilege to do all we can for their welfare, educationally, religiously, and in respect to all that makes for the interests of their people:

Resolved, 1. That the General Conference of the Methodist Episcopal Church, South, assembled in Birmingham hereby requests the College of Bishops to appoint a commission of five to meet a similar commission of the Colored Methodist Episcopal Church to be provided for by the General Conference now in session in the city of Memphis, Tenn., which commissions shall be authorized to confer with each other concerning the holding of institutes for colored preachers, the furtherance of educational work, the promotion of missionary efforts at home and abroad, and such questions as may pertain to federation and union of the Colored Methodist Episcopal Church in America with other Colored Methodist Churches in the United States.

Resolved, 2. That in making the request of the General Conference of the Colored Methodist Episcopal Church of America to appoint a commission with such power and scope as have been herein named, we do express and reaffirm our deep and heartfelt interest in the future of our colored brethren and of the race to which they belong.

(Signed.) W. R. LAMBUTH, O. E. BROWN,
T. T. FISHBURNE, MARK L. CARLISLE.
SETH WARD,

Committee on General Conference Entertainment provided for.

O. F. Sensabaugh, of the Northwest Texas Conference, moved that a special committee of five be appointed to make nominations for a Committee on General Conference Entertainment; and the motion prevailed.

Rev. V. Santin addresses Conference.

Rev. Vicenti Santin, one of the editors of *El Evangelista Mexicana,* was introduced, and through Dr. George B. Winton, editor of the *Christian Advocate,* as interpreter, addressed the Conference.

Motion to omit afternoon session fails.

B. F. Lipscomb, of the Virginia Conference, moved that when we adjourn to-morrow morning, we adjourn to meet to-morrow evening at eight o'clock.

John O. Willson, of the South Carolina Conference,

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moved that the motion be laid on the table, and the motion prevailed—74 votes being cast in the affirmative, and 72 in the negative.

Adjournment.

Announcements were made, and the Conference adjourned with the doxology, and the benediction pronounced by the Rev. G. C. Rawlston, Fraternal Delegate from the Colored Methodist Episcopal Church.

MAY 16. TWELFTH DAY.

TWELFTH DAY, WEDNESDAY, MAY 16, 1906.

Conference meets.

Conference convened pursuant to adjournment at 9 A.M., Bishop Duncan in the chair.

Religious services.

Religious services were conducted by J. B. Robins, of the North Georgia Conference, and consisted of reading Philippians i., and singing hymn No. 388,

A charge to keep I have,
A God to glorify,

and prayer.

Minutes approved.

The minutes of the previous day's session were read and approved.

Bishop Galloway presides.

Bishop Galloway took the chair.

Frank Talbott seated.

Frank Talbott, lay alternate from the Virginia Conference, was recognized and seated in place of John P. Branch, principal.

J. S. Frazer and Alex Sessoms resume seats.

J. S. Frazer, of the Alabama Conference, resumed his seat.

Alex Sessoms, lay delegate from the Alabama Conference, resumed his seat.

Leave of absence granted W. F. Glenn, F. A. Critz, T. F. Brewer, J. T. Peeler, P. A. Hodges.

W. F. Glenn, of the North Georgia Conference; F. A. Critz, of the North Mississippi Conference; T. F. Brewer, of the Indian Mission Conference; J. T. Peeler, of the Memphis Conference; and P. A. Hodges, of the South Carolina Conference, were granted leave of absence.

J. N. Snow seated.

J. N. Snow, clerical alternate from the North Georgia Conference, was recognized and seated in place of W. F. Glenn.

L. H. Herring seated.

L. H. Herring, lay alternate from the Missouri Conference, was recognized and seated in place of J. N. Proctor.

J. D. Walker resumes seat.

J. D. Walker, of the North Georgia Conference, resumed his seat.

L. B. Leigh seated.

L. B. Leigh, lay alternate from the Little Rock Con-

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ference, was recognized and seated in place of C. C. Henderson.

F. P. Culver resumes seat.

F. P. Culver, of the North Alabama Conference, resumed his seat.

Committee changes.

Frank Talbott, of the Virginia Conference, was assigned to the Committee on Finance.

L. B. Leigh, of the Little Rock Conference, was assigned to committees in place of C. C. Henderson.

J. B. Green seated.

J. B. Green, lay alternate from the Alabama Conference, was recognized and seated in place of W. H. Samford.

Reports of standing committees.

The roll of standing committees was called, and the following reports were read and placed on the calendar:

Reports Nos. 15, 16, 17, 18, 19, 20, 21, 22, and 23 of the Committee on Itinerancy.

Reports Nos. 7, 8, 9, and 10 of the Committee on Publishing Interests.

Report No. 4, Church Extension, on death of Dr. Whisner, adopted by rising vote.

Report No. 4 of the Committee on Church Extension was received and read, and, on motion of W. F. McMurry, chairman of the committee, the rules were suspended and the report put upon its passage.

The report was unanimously adopted by a rising vote, as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 4.

We unanimously recommend the following for adoption:

It is our sad duty to record the death of Rev. Peter H. Whisner, D.D., of the Baltimore Conference, who for the past eight years has been the honored and efficient Corresponding Secretary of the Church Extension Board. He was born near Berkley Springs, Morgan county, in what is now West Virginia, February 1, 1837, and was called to his reward at Baltimore, Md., on the 21st day of April, 1906.

When our former Secretary, Rev. David Morton, D.D., fell at his post just before the General Conference of 1898, the mind of the Church turned with remarkable unanimity to Dr. Whisner, as a man peculiarly qualified for taking up this work and carrying it forward into its ever-expanding sphere of usefulness. Now that his work is done, the whole Church mourns his loss.

This humble servant of God and honored representative of our Church has won for himself a name among us which will remain as a benediction for many years to come. He had those qualities of heart and mind that inspired in all who knew him the utmost confidence in the sincerity of

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his motives and the purity of his methods. Everybody trusted him, and he never betrayed a trust. His most distinguishing characteristic was his entire consecration to the service of his beloved Church. Whatever he was or had was always employed in the extension of the Master's cause. All the splendid forces of his mind and heart found their utmost exercise in the work of the Church. His strong intellect, under perfect self-mastery; his remarkable soundness of judgment, detecting the first appearance of error or wrong; his great heart of genuine generous human sympathy, moved in compassion at every object of pity or want—these qualities were ever at the command of the Church.

Dr. Whisner believed in the consecration of material good to Christ's cause. While he lived the simplest life he was constantly bestowing upon the Church the benefactions of a liberal heart. As an instance of this there was found a large loan fund in the hands of the Church Extension Board marked "W" in use years before Dr. Whisner was elected Secretary, but only one or two members of the Board knew who was the generous donor until after his death. It was thus learned that "W" stood for Whisner. This is only an index of the manner in which he bestowed all his material resources upon the cause which had enlisted the passionate devotion of his life. Nor was there any emotion or sentiment of the inner life that did not enter into this complete consecration. He was above personal ambition for place or power. With him Christ was given the preëminence. Upon those rare occasions when he was misunderstood or misjudged, his only care was that the cause be not blamed.

His name is indissolubly linked with the great work of Church Extension. More than a church a day for the past eight years built or assisted by the Board is the undying record of his zeal in his work, and his fidelity to the task intrusted to him by his Church. May his life mark the high standard for this great department of Church work in the years to come.

W. F. McMURRY, *Chairman.*
T. B. KING, *Secretary.*

Rev. J. F. Goucher presented.

Rev. John F. Goucher, a former Fraternal Messenger from the Methodist Episcopal Church, was presented to the Conference.

Reports on calendar.

The following reports were read and placed on the calendar:

Report No. 5 of the Committee on Church Extension.

Report No. 4 of the Committee on Boundaries.

MAY 16. TWELFTH DAY.

Reports Nos. 7 and 8 of the Committee on Sunday Schools.

Report No. 3 on Appeals put to record.

Report No. 3 of the Committee on Appeals was read and went to record as follows:

COMMITTEE ON APPEALS, REPORT NO. 3.

Your committee have carefully considered the appeal of W. W. Hicks, of the Holston Conference, and the judgment of the lower court is affirmed.

CHARLES B. GALLOWAY, *Chairman.*
C. H. BRIGGS, *Secretary.*

Reports of special committees placed on calendar.

The roll of special committees was called for reports, and the following were read and placed on the calendar:

Report No. 2 of the Committee on the American Bible Society.

Report No. 2 of the Committee on Federation.

Report No. 1 of the Committee on Sabbath Observance.

Report No. 1 of the Committee on the Reed Smoot Case.

Report No. 2 on Itinerancy taken up.

B. F. Lipscomb, of the Virginia Conference, moved that the Conference take from the calendar Report No. 2 of the Committee on Itinerancy, and the motion prevailed.

Rev. Dinsdale T. Young bids Conference adieu.

The Rev. Dinsdale T. Young, Fraternal Messenger from the British Wesleyan Conference, bade farewell to the Conference in a few fitting remarks.

Reponse by Chair.

The Chair gracefully responded.

Report No. 2 on Itinerancy and a minority report read.

Report No. 2 of the Committee on Itinerancy was read.

A minority report was read in connection therewith.

Blackwell's motion to limit speeches.

R. E. Blackwell, of the Virginia Conference, moved that the rules be suspended, and that speeches be limited to five minutes.

Burrow's substitute, under suspension of rules, adopted.

J. A. Burrow, of the Holston Conference, moved to substitute ten minutes for five on all calendar matters.

The motion to suspend the rules prevailed.

The substitute was adopted as follows:

***Resolved*, That our rules of order be suspended, and that all speeches on calendar business be limited to ten minutes.**

(Signed.) **J. A. BURROW,**
H. M. DU BOSE.

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N. B. Henry, of the St. Louis Conference, offered a substitute for item 1 of the report of the committee.

Henry's substitute for item 1 of report.

B. J. Casteel, of the Missouri Conference, moved an amendment to the substitute.

Casteel's amendment.

Paul Whitehead, of the Virginia Conference, arose to the point of order that this was not an amendment to the substitute, but a substitute for the substitute, and hence not in order.

Whitehead's point of order not sustained.

The Chair did not sustain the point of order.

B. F. Lipscomb, of the Virginia Conference, moved that the report be considered item by item, and the motion prevailed.

Report considered item by item,

Item 1 was read.

Item 1 read, discussed, and adopted.

R. G. Waterhouse, of the Holston Conference, moved to adopt the item.

R. T. Wilson, of the Virginia Conference, moved the previous question, and the motion prevailed.

J. L. Wheat, of the Louisville Conference, moved the vote by orders, and the motion did not prevail.

The vote was taken on the amendment to the substitute, and it did not prevail.

The vote was taken on the substitute, and it did not prevail.

The vote was then taken on item 1 of the report, and it was adopted.

Official letter from Washington.

The following privileged communication was read by the Secretary and went to record:

DEPARTMENT OF COMMERCE AND LABOR,
OFFICE OF THE SECRETARY,
WASHINGTON, May 12, 1906.

John J. Tigert, Secretary General Conference, Methodist Episcopal Church, South, Birmingham, Ala.

Sir: The Department has received, by reference from the President, your letter of the 7th inst., with which you transmit a copy of resolutions adopted by the General Conference, Methodist Episcopal Church, South.

The said resolutions have been carefully noted.

Respectfully,

(Signed.) LAURENCE O. MURRAY,
Assistant Secretary,
Pr. W. S.

Conference to meet at 2:30 P.M.

James Cannon, Jr., of the Virginia Conference, moved

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that when we adjourn, we adjourn to meet at 2:30 this afternoon, and the motion prevailed.

Item 2 of the report was read. — Item 2, Report No. 2 on Itinerancy, read.

Sam Robinson, of the Western Virginia Conference, moved that the minority report be substituted for the item read. — Motion to substitute minority report for item 2.

C. H. Briggs, of the Southwest Missouri Conference, offered an amendment. — Briggs's amendment tabled.

Sterling Fisher, of the West Texas Conference, moved that the amendment be laid on the table, and the motion prevailed.

J. W. Hill, of the North Texas Conference, moved the previous question, and the motion prevailed. — Previous question ordered.

J. H. McLean, of the North Texas Conference, moved an extension of time for the vote to be taken, and the motion did not prevail. — Motion to extend time lost.

The vote was then taken on the minority report, and it was adopted. — Minority report adopted.

Bishop Duncan announced the committee to nominate the Committee on General Conference Entertainment as follows: J. W. Moore, G. D. Shands, John R. Nelson, R. A. Child, John L. Wheat. — Committee on Conference Entertainment announced.

Announcements were made, and the Conference adjourned with the doxology, and the benediction pronounced by the Rev. Dinsdale T. Young, Fraternal Delegate from the British Wesleyan Conference. — Adjournment.

AFTERNOON SESSION.

Conference met at 2:30 P.M. pursuant to adjournment, Bishop Galloway in the chair. — Conference meets.

Religious service, consisting of the singing of hymn No. 463, — Religious service.

> **Jesus, Lover of my soul,**
> **Let me to thy bosom fly,**

and prayer, was conducted by H. B. Reams, of the Tennessee Conference.

Bishop Hendrix took the chair. — Bishop Hendrix presides.

Item 3 of Report No. 2 of the Committee on Itinerancy was read and, on motion, adopted. — Item 3, Report No. 2 on Itinerancy, adopted.

On motion of J. M. Barcus, of the North Texas Conference, the report, as amended, was adopted as follows: — Report as amended adopted.

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COMMITTEE ON ITINERANCY, REPORT NO. 2.

1. Your committee has given careful consideration to memorials from the St. Louis District Conference; from the Abingdon Missionary Institute, Holston Conference; from the Quarterly Conference of Mulberry Street Church, Macon, South Georgia Conference; and from the official Board of Rayne Memorial Church, New Orleans, asking for the removal of the time limit from the pastors of our Church.

The committee recommends nonconcurrence with each of these memorials.

2. Your committee has considered a resolution signed by W. E. Arnold and C. H. Duty, asking for the extension of the time limit from four years to six years.

We recommend that the law on the subject remain unchanged.

3. The committee recommends nonconcurrence with a resolution signed by W. E. Arnold and C. H. Duty, proposing that paragraph 100 of the Discipline be amended by striking out all of the paragraph after the word "provided," and the insertion instead of the following: "That he shall not allow any presiding elder to remain in that office more than six years successively."

(Signed.) B. F. LIPSCOMB, *Chairman.*
J. H. MCCOY, *Secretary.*

Report No. 3 on Rules taken up.

John O. Willson, of the South Carolina Conference, moved that Report No. 3 of the Committee on Rules be taken from the calendar, and the motion prevailed, with 55 votes in the affirmative and 44 in the negative.

Items 1, 2, 3 read and adopted. Report as a whole adopted.

Items 1, 2, and 3 were read and adopted.

On motion, the report as a whole was adopted as follows:

COMMITTEE ON RULES, REPORT NO. 3.

1. Your Committee on Rules has carefully considered a paper signed by John O. Willson and E. O. Watson, asking that the rule of order requiring amendments to a pending matter to be written in duplicate be rescinded. They recommend nonconcurrence.

2. They have also considered a paper signed by R. W. Tucker, H. H. White, and E. P. Ryland, asking that members desiring to participate in debate send their names, in writing, to the presiding officer, who shall recognize delegates in the order in which their names reach him, and that all members be required to come to the platform when addressing the Conference. They recommend nonconcurrence.

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3. They have also considered a paper signed by P. C. Thurmond and J. M. Robertson, asking that Rule 10, which establishes the order of precedence of motions, be abrogated, and that the "Essentials of Parliamentary Law," by Dr. E. W. Alderson, be adopted as the parliamentary standard of this General Conference. They recommend nonconcurrence.

(Signed.) JNO. J. TIGERT, *Chairman.*

G. H. Lamar seated and assigned to committees.

G. H. Lamar, an alternate lay delegate from the Baltimore Conference, was recognized and seated in place of M. L. Walton, and was assigned to the committees on Sunday Schools and Temperance.

Report No. 3 on Revisals read.

Report No. 3 of the Committee on Revisals was read.

Barcus presents a substitute.

John M. Barcus, of the Northwest Texas Conference, presented a substitute, which was read.

Mann's motion to amend

E. G. B. Mann, of the Kentucky Conference, moved to amend the substitute by striking out "four" and inserting "two."

Whitehead's amendment to the amendment.

Paul Whitehead, of the Virginia Conference, presented an amendment to the amendment.

Tigert's motion to recommit fails.

Jno. J. Tigert, of the Louisville Conference, moved to recommit the report, with the amendments, in order that the committee might bring in a uniform plan for District Conference work. The motion did not prevail.

Previous question ordered.

M. K. Clements, of the North Alabama Conference, moved the previous question, and the motion prevailed.

Whitehead's amendment out of order.

E. G. B. Mann, of the Kentucky Conference, arose to the point of order that Paul Whitehead's amendment was out of order, since no substitute can have two amendments. The point of order was sustained.

Amendment to substitute lost.

The vote was taken on the amendment to the substitute, and it did not prevail.

Report adopted.

The vote was then taken on the report, and it was adopted as follows:

COMMITTEE ON REVISALS, REPORT NO. 3.

We have considered memorials from the Kentucky Conference, from the Nashville Preachers' Meeting, and from John M. Barcus and B. R. Bolton, concerning a uniform system of lay representation in District Conferences; and we recommend nonconcurrence.

Respectfully submitted:

(Signed.) GROSS ALEXANDER, *Chairman.*
Z. T. BENNETT, *Secretary.*

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Report No. 3 on Federation on calendar.

W. B. Stubbs resumes seat.

Report No. 4 on Revisals adopted.

Report No. 3 of the Committee on Federation was read and placed on the calendar.

W. B. Stubbs, a lay delegate from the South Georgia Conference, resumed his seat.

Report No. 4 of the Committee on Revisals was read and, on motion, adopted as follows:

COMMITTEE ON REVISALS, REPORT NO. 4.

We have considered a memorial from the Holston Conference, and a resolution signed by Jno. J. Tigert, Paul Whitehead, A. F. Watkins, and F. S. Parker, asking that a new paragraph (78) be inserted in the Discipline prescribing questions to be used in conducting the business of District Conferences.

We recommend nonconcurrence.

Respectfully submitted:

(Signed.) GROSS ALEXANDER, *Chairman.*
Z. T. BENNETT, *Secretary.*

Items 1 and 2 of Report No. 5 on Revisals read and adopted, and report as a whole adopted.

Items 1 and 2 of Report No. 5 of the Committee on Revisals were read and adopted; and, on motion, the report as a whole was adopted as follows:

COMMITTEE ON REVISALS, REPORT NO. 5.

Item 1. We have considered a resolution signed by W. E. Arnold and E. G. B. Mann, of the Kentucky Conference, praying that the word "contributed" be substituted for the word "done," in Question 33 of the proceedings of an Annual Conference, paragraph 52, page 28 of the Discipline, so that the question shall read:

"What has been contributed for the American Bible Society?"

We recommend concurrence.

Item 2. We have had before us a resolution from the same, proposing that the words "officers and" be inserted in Question 27 of the Annual Conference proceedings, paragraph 52, page 28 of the Discipline, so that the question shall read:

"What is the number of Sunday-school officers and teachers?"

We recommend concurrence.

Respectfully submitted:

(Signed.) GROSS ALEXANDER, *Chairman.*
Z. T. BENNETT, *Secretary.*

Report No. on Revisals read.

Report No. 6 of the Committee on Revisals was read.

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A motion was made that the report be adopted, and it did not prevail.

Motion to adopt fails.

Paul Whitehead, of the Virginia Conference, moved that the General Conference concur in the resolution presented by W. E. Arnold and E. G. B. Mann. The motion prevailed, and the resolution was adopted as follows:

Resolution amending ¶ 52 of Discipline adopted.

Resolved, That the words "is necessary" be stricken out of Question 29 in the proceedings of an Annual Conference (paragraph 52, page 28) and the words "was assessed by the last Conference" be inserted instead, so that the question shall read as follows:

"What amount was assessed by the last Conference for the superannuated preachers, and the widows and orphans of preachers?"

Items 1 and 2 of Report No. 7 of the Committee on Revisals were read and, on motion, adopted.

Items 1 and 2 of Report No. 7 on Revisals read and adopted, and report as a whole adopted.

On motion, the report as a whole was adopted as follows:

COMMITTEE ON REVISALS, REPORT NO. 7.

Item 1. We have had before us a paper submitted by John W. Heidt, of the North Georgia Conference, proposing the following amendment to paragraph 163 of the Discipline:

"An Annual Conference may place upon its list of claimants for the fund for superannuates any local preacher who has served as a supply for as many as fifteen years."

We recommend nonconcurrence.

Item 2. On a resolution of John M. Moore and T. N. Ivey, to the effect that the minutes of each Annual Conference shall contain the name, address, and orders of all local preachers who hold their membership within the bounds of that Conference, to be added to paragraph 63, page 33, of the Discipline.

We recommend nonconcurrence.

Respectfully submitted:

(Signed.) GROSS ALEXANDER, *Chairman.*
Z. T. BENNETT, *Secretary.*

Report No. 8 of the Committee on Revisals was read and adopted as follows:

Report No. 8 on Revisals read and adopted.

COMMITTEE ON REVISALS, REPORT NO. 8.

We recommend concurrence in the resolution offered by James M. Robertson and W. Erskine Williams, that the words "next succeeding" be stricken out of paragraph 292,

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page 123, of the Discipline, so that the paragraph shall read as follows: "The District Conference shall proceed to investigate the case," instead of "The District Conference *next succeeding* shall proceed to investigate the case."

Respectfully submitted:

(Signed.) GROSS ALEXANDER, *Chairman.*
Z. T. BENNETT, *Secretary.*

Report No. 9 on Revisals read and adopted.

Report No. 9 of the Committee on Revisals was read and adopted as follows:

COMMITTEE ON REVISALS, REPORT NO. 9.

Your Committee on Revisals has considered the following resolution signed by J. T. Hilburn and T. J. Nixon:

"*Resolved*, That paragraph 175 on page 78 of the Discipline be amended by adding to the fourth line of this paragraph, after the word 'orders,' the following words: 'or having been ordained.' So that the paragraph as amended shall read as follows:

"'After such reception and recommendation by the District Conference, the Annual Conference, if satisfied of their being in orders, or *having been ordained*, and of their agreement with us in doctrine and discipline, and also of their gifts, grace, and usefulness, may recognize them accordingly, without the reimposition of hands, on condition that they take upon them our ordination vows. If they cannot attend the Annual Conference, they shall send up a certified subscription to our doctrines and discipline, and to our ordination vows.'"

We recommend nonconcurrence.

Respectfully submitted:

(Signed.) GROSS ALEXANDER, *Chairman.*
Z. T. BENNETT, *Secretary.*

Report No. 10 on Revisals read and laid on table.

Report No. 10 of the Committee on Revisals, concerning the qualifications of members of the General Conference, was read and, on motion, laid on the table.

Report No. 1 on Publishing Interests, and a minority report, taken up and read.

Report No. 1 of the Committee on Publishing Interests was taken from the calendar and read. In connection with the report a minority report was read.

Motion to adopt minority report.

C. M. Armstrong, of the Baltimore Conference, moved that the minority report be adopted as a substitute for the report of the committee.

Previous question ordered, and substitute rejected.

The previous question was ordered, on motion. The vote was taken on the substitute, and it did not prevail.

Report of committee adopted.

The vote was then taken on the report of the committee, and it was adopted as follows:

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COMMITTEE ON PUBLISHING INTERESTS. REPORT NO. 1.

Your committee has carefully considered the paragraph in the Episcopal Address concerning the consolidation of official papers; a resolution on the same subject presented by H. M. Du Bose, R. W. Millsaps, and others; memorials on the same subject from the Mississippi Annual Conference, the North Mississippi Annual Conference, the Alabama Annual Conference, and the Virginia Annual Conference; and a resolution signed by James Cannon, Jr., and R. H. Bennett.

Your committee agrees with the opinion on this subject expressed in the Episcopal Address, and presents the following resolution for adoption:

Resolved, That the number of official organs of Annual Conferences should be substantially reduced in order that their excellence may be increased and their influence augmented. And we recommend that Annual Conferences contiguous to each other combine in the support of one paper, whenever such combination is practicable.

W. B. PALMORE, *Chairman.*
E. B. CHAPPELL, *Secretary.*

Order of voting for bishops and connectional officers determined.

The following resolutions on the order of voting for bishops and connectional officers were passed:

Resolved, 1. That in the election of bishops and connectional officers the roll of Conferences shall be called, and the chairman of each delegation shall announce the number of votes cast by his delegation and count the votes into the hands of the tellers.

Resolved, 2. That the Chair shall appoint six tellers, who shall act during the election of bishops and connectional officers.

A. F. WATKINS,
F. S. PARKER.

Tellers named.

The following tellers were named by the Chair: H. A. Boaz, G. M. Napier, S. P. Cresap, F. M. Thomas, T. C. Banks, and T. B. King.

Adjournment.

W. N. Ainsworth, of the South Georgia Conference, moved that the Conference now adjourn, and the motion prevailed.

After singing the doxology, the Conference adjourned, with the benediction pronounced by Dr. John F. Goucher, a former Fraternal Delegate to this General Conference from the Methodist Episcopal Church.

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THIRTEENTH DAY, THURSDAY, MAY 17, 1906.

Conference meets.

The Conference met pursuant to adjournment at 9 A.M., Bishop Hendrix in the chair.

Religious services.

Religious services, consisting of a part of the fourteenth chapter of the Gospel according to John, the announcing of hymn No. 334,

My faith looks up to thee,
Thou Lamb of Calvary,

and prayer, were conducted by J. H. Fraiser, of the North Mississippi Conference.

Minutes approved.

The minutes of the sessions of yesterday morning and afternoon were read and approved.

Presentation of Hymnal to Bishop Hendrix.

C. H. Briggs, of the Southwest Missouri Conference, gracefully presented Bishop Hendrix a handsome copy of the Methodist Hymnal as a tribute of affection from members of the General Conference from Missouri. The Bishop fittingly responded.

Bishop Key presides.

Bishop Key took the chair.

Dr. Pinson's report as Fraternal Delegate read and filed for record.

The Secretary read the report of Rev. W. W. Pinson, D.D., Fraternal Delegate to the Colored Methodist Episcopal Church in America, which was filed for record as follows:

Dear Fathers and Brethren: As your Fraternal Delegate to the General Conference of the Colored Methodist Episcopal Church now in session in Memphis, I visited that body on the 13th inst., and had the honor of bearing your fraternal greetings and expressions of good will. Your messenger was received with great cordiality and with the utmost evidences of appreciation, and his message was responded to with most hearty expressions of love and respect for the "Mother Church," as they are pleased to denominate us.

They bade me say to you that they love you, that they are trying to preserve the best traditions they inherited from you, and are trying to keep to the old landmarks of Methodism. They recognize and appreciate your help and sympathy, and their eyes turn toward you for counsel and encouragement for their Church and their race.

Respectfully,

W. W. PINSON.

D. W. Carter introduced.

D. W. Carter, Superintendent of the Cuban Mission, was introduced to the Conference.

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B. F. Lipscomb, of the Virginia Conference, presented a resolution calling for full and detailed reports of all Conference proceedings in the *Daily Advocate*.

Resolution as to reports in Advocate not adopted.

The resolution did not prevail.

The following resolution of C. H. Briggs, of the Southwest Missouri Conference, was adopted:

Counting the vote after each ballot.

***Resolved*, That the tellers retire with the Secretary to count the vote after each ballot is taken.**

C. H. BRIGGS,
F. S. PARKER.

Reports of standing committees.

The list of standing committees was called for reports, and the following were presented:

Report No. 6 of the Committee on Episcopacy was read and placed on the calendar.

Report No. 7 on Episcopacy adopted by a rising vote.

Report No. 7 of the Committee on Episcopacy was read. On motion of Jno. J. Tigert, of the Louisville Conference, the rules were suspended, and the report was adopted by a rising vote as follows:

COMMITTEE ON EPISCOPACY, REPORT NO. 7.

Your Committee on Episcopacy respectfully submit this report concerning that part of the Episcopal Address which informed us of the death of Bishops Hargrove and Keener. We have prepared, and now report for adoption by this Conference and entry upon its Journal, memorial tributes to these faithful and lamented servants of our Church, who, having exercised among us this high office, have been removed from the Church Militant to the Church Triumphant.

Thus reverently and tenderly would we embalm their memory and leave on record our sincere estimation of their lives and service in "the kingdom and patience of our Lord Jesus Christ."

Respectfully submitted:

PAUL WHITEHEAD, *Chairman*.
W. L. NELMS, *Secretary*.

BISHOP HARGROVE.

Memorial tribute to Bishop Hargrove.

We could wish that for our sakes a kind Providence had spared Bishop R. K. Hargrove, an "honored son of Alabama," to answer to his name at the roll call of the first General Conference of the Church that has ever been held in his native state. But that privilege being denied us, we can rejoice in the assurance that he has ascended and taken his seat in the General Assembly and Church of the first-

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born, whose names are written in heaven. It is fitting that even a brief statement of the important facts in the life of this great leader of our Zion, whom the Church honored, and who in turn honored the Church which he loved and served with never-failing fidelity, should point out how much we owe to Alabama and to Alabama Methodism for the gift of this good and great man.

Robert Kennon Hargrove was born in Pickens county, Ala., September 17, 1829, and died at his home in the city of Nashville, Tenn., August 3, 1905. His grandfather was an honored and useful local preacher in our Church, and was a cousin of Bishop McKendree, whose sacred dust rests beside that of Bishops Soule and McTyeire, on the campus of Vanderbilt University. His father's name was Daniel J. Hargrove, and he was for fifty years a devout and faithful class leader in the Church. An anxious mother once asked Dr. Oliver Wendell Holmes how soon a boy ought to be started to school. "Fifty years before he is born," was the prompt reply of the great educator and scholar. "Begin with his grandfather and grandmother, if not sooner, and continue his education in and through his father and mother, and let this ante-natal education be of the high order that it should be, intellectually and socially and morally, and then it matters but little whether the boy be five or six or seven years of age when he is started to school." You cannot make such noble types of manhood as Bishop R. K. Hargrove in one generation of time. His education for his great life work began far back in the sturdy, honest, and noble ancestry whose best traits of character came to finest expression in the son whose name now casts honor upon all the family that preceded him. With a faithful Methodist local preacher for a grandfather, and a faithful class leader for a father, and a healthful country farm in the state of Alabama for a home, young Robert Hargrove had the best possible start in life. He was born of parents that believed in home piety and education. He was converted and joined the Church early in life. He was educated at the State University at Tuscaloosa, from which institution he graduated with the Master of Arts degree in 1852. He was Professor of Mathematics in this institution from 1853 to 1857. He joined the Alabama Annual Conference of the Methodist Episcopal Church, South, in 1857, and was sent to Macon Circuit, in the Columbus District; then to New Prospect in 1858; city of Columbus in 1859; Summerfield in 1860 and 1861; Greensboro, 1862; St. Francis Street, Mobile, 1863 and 1864; President of Centenary Institute, 1865 to 1867. In 1868 he was transferred to the Kentucky

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Conference, and was stationed for a short time at Lexington, but was, during the fall of the same year (1868), received by transfer into the Tennessee Conference and stationed at Franklin. In 1869 he became President of the Tennessee Female College, located in the same town, and he continued to hold that position until 1873, when he became pastor of McKendree Church from 1873 to 1875. He was next presiding elder of the Nashville District from 1875 to 1879. From 1879 to 1881 he was presiding elder of the Franklin District; in the fall of 1881 he was sent to the Clarksville District, and before this ecclesiastical year was out he was elected bishop in May, 1882, not being himself a member of the General Conference that elected him.

Thus we see how this trained young itinerant went from place to place at the appointment of the Church, not merely filling, but more than filling, the various positions to which he was appointed. He had that complete and rounded training and experience that fitted him in the highest degree for the office of a bishop, which office he filled most honorably and nobly till he laid down his work in August last.

Bishop Hargrove's domestic life was more than ordinarily happy. He was twice married, first on November 10, 1852, to Miss Harriet C. Scott, of Alabama, by whom he had two sons and two daughters, three of whom are living. She belonged to one of the best families of Alabama, and was to him, as long as she lived, all that an itinerant preacher or college president or bishop could desire. His second marriage, on June 20, 1895, was to Mrs. Ruth E. Scarritt, of Kansas City, Mo. This cultured woman, who is known for her active interest in the Home Mission Society work of our Church, still survives him, and is honored throughout the Church not less than was her devoted husband.

Bishop Hargrove represented our Church in the Cape May Commission that met in 1876 to adjudicate matters of difference between the two branches of Episcopal Methodism; and again in 1898 he was appointed a member of the Commission on Federation that was charged with carrying forward to harmonious and final adjustment the relations between the Methodist Episcopal Church and the Methodist Episcopal Church, South.

Upon the death of Bishop McTyeire, in 1889, Bishop Hargrove was elected his successor as President of the Board of Trust of Vanderbilt University, the duties of which office he filled with conscientious fidelity and great satisfaction to the Board and to the faculty and students of the university.

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Those who were long acquainted with him in this last-named relationship came to look upon him as a personal friend and father. He sustained none but the most pleasant relations to all who were connected with the university during his administration.

Bishop Hargrove was one of the most affable and courteous Christian gentlemen that we have ever had in our ministry. He was not given to or gifted in what may be called the small talk of the social circle; but let some matter of great importance be brought up for interchange of opinion, and none was more ready to converse than he. His mind was occupied always with the great thoughts and important interests of the Church to which his life was given. Peace be to the ashes and all honor be to the memory of this modest man of God and this courageous leader of men, who so greatly honored this General Conference and so faithfully served the Church that we all love.

W. F. TILLETT,
A. J. LAMAR.

BISHOP KEENER.

Memorial tribute to Bishop Keener.

On the 19th day of January, 1906, at his home in the city of New Orleans, La., the venerable Senior Bishop of our Church departed out of "this present life," bidding adieu to the Church and its work in which he had been so conspicuous an actor. This General Conference would place upon its records a brief memorial of his career and character.

A native of Baltimore, Md., John Christian Keener removed to the South about seventy years ago. After a stay in Alabama, where he was converted in 1837, and five years later entered the Christian ministry, he came to New Orleans, and from that time on was identified with Methodism in the Crescent City and in the South. Rising successively to positions of importance and prominence, he was, in 1870, elected to the episcopacy, and for nearly thirty years discharged the duties of this high office in all quarters of our Southern Church. When almost eighty years of age, he requested superannuation, yet for about eight years longer, in the comparative privacy of old age and bodily feebleness, "served his generation by the will of God," as opportunity served and occasion offered, till, in a ripe old age, having outlived nearly all the members of his immediate family, he "caught a smile" from Jesus and "dropped into eternity."

A man of distinguished and remarkable personality, both physical and spiritual, he had great characteristics and achieved eminence in many departments of labor. Especial-

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ly did he excel as a preacher. A man who could during his lifetime receive the highest encomiums from men like Bishop Marvin and Jefferson Davis, and at his death from preachers like Bishop Galloway and others, his episcopal colleagues, must have been indeed "a master of assemblies." The same features of persuasive and masterful address appeared in the speeches he delivered on occasions other than those of divine worship and service, yet of deep interest and significance. In these latter he liberated, as he did not in the pulpit, a wonderful endowment of humor, of subtle and penerating wit and pleasant satire, which imparted a zest and brilliancy to his utterances.

He was a great ecclesiastical statesman and leader. If he sometimes narrowed the range and power of this by a too rigid conservatism, it was, when not so fettered, superb and thrilling. At such times he was a veritable Bayard, a knight *sans peur et sans reproche.* And so, because these things fired his royal imagination and challenged the display of his greatest qualities, he shone more, as a bishop, in such matters in enterprising and conducting the grand missionary movement upon Mexico than in the round of Conference presidencies and making appointments.

He was intensely patriotic as a Southern Methodist, and stood in the forefront of his Church's hosts at her darkest hours of trial and emergency, and would have gladly died, had it been needful, in the Thermopylæ of her liberties and hopes.

His decision of character and firmness and integrity of purpose gave tone to his whole life. A lofty and stainless integrity of conduct, a purity and simplicity of disposition and principle, a height of motives and ideals of life, were blended in a deep and rich religious experience. This found a practical expression and much felicity in leading in extemporaneous prayer—a quality often signally displayed.

In his home life he was eminently happy and influential. Drawing from its fountains of satisfaction much of the joy of a long life, he was able, with serene faith and noble resignation, to meet the sorrows and bereavements which at length crossed its threshold in the later years of his history, and was sustained by the hopes and mighty supports of the religion which had burned upon its altar "with inextinguishable blaze."

He was a vigorous and brilliant writer. From the inimitable, witty, and caustic brochure, "Post Oak Circuit," an anonymous publication which gave him his earliest reputation, to the graver productions of his riper years, he was no mean handler of the pen, and he gave to journalism in

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Tribute to Bishop Keener.

the cause of the Church a distinguished service. He was the second of the four "bishop-editors" of the *New Orleans Christian Advocate*—a succession having probably no parallel in the history of Church newspapers.

Not content with brilliant prose, he sometimes caught up the poet's lyre and swept its chords with no unskillful hand. He was a student of many departments of learning, exploring many fields of knowledge, and bringing his acquisitions to the vindication of God's glory in creation and providence, a theme of which he never tired.

As in full-orbed glory the sun of his earthly life has disappeared over the horizon of time, there is left a memory tender and sweet in the hearts of all who love our Southern Methodism, and who, in its departments of public or private service, glorifying their Lord and Master, magnify the grace of our Lord Jesus Christ in the grand old saint who loved him so deeply and served him so faithfully.

PAUL WHITEHEAD,
F. S. PARKER.

Election of bishops and others order of the day.

The order of the day having arrived, the Secretary read the resolutions adopted concerning the manner of taking the vote and the list of tellers.

Devotional exercises.

The Chair announced hymn No. 223,

Let Zion's watchmen all awake,
And take the alarm they give,

which was sung by the Conference, and called the Conference to prayer, led by G. C. Rankin, of the North Texas Conference.

First ballot for bishops cast.

On the first ballot for bishops, 273 votes were cast, making 137 necessary to a choice.

The tellers and an Assistant Secretary retired to count the ballot.

Gavel and invitation presented to General Conference.

W. B. Stubbs, of the South Georgia Conference, presented a gigantic gavel, made from the Wesley Oak near Savannah, Ga., and in the same connection presented an invitation to the General Conference to hold its next session in the city of Savannah, Ga.

Call of standing committees resumed

The call of the standing committees was resumed, and the following reports were read and placed on the calendar:

Reports Nos. 16 and 17 of the Committee on Revisals.

Report No. 11 of the Committee on Publishing Interests.

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Reports Nos. 13, 14, 15, and 16 of the Committee on Missions.

Special committees called.

The list of special committees was called for reports, and the following was presented:

Report No. 3 of the Committee on the American Bible Society was read and placed on the calendar.

Committee to sift calendar proposed.

J. H. McLean, of the North Texas Conference, arose to a question of privilege, and introduced a resolution making the Secretary and his assistants a special committee to sift the calendar.

Amendment accepted.

J. D. Hammond, of the North Georgia Conference, moved to amend by adding the names of all chairmen of committees; and the amendment was accepted by the mover of the original resolution.

Proposition laid on table.

R. E. Blackwell, of the Virginia Conference, moved that the resolution be laid on the table, and the motion prevailed.

J. W. Bale resumes seat.

John W. Bale, a lay delegate from the North Georgia Conference, resumed his seat.

C. L. Bass substituted for W. G. Post.

Charles L. Bass, a lay delegate from the North Georgia Conference, was substituted for W. G. Post.

Calendar taken up.

The calendar was taken up.

Report No. 2 on Education read.

Report No. 2 of the Committee on Education was read.

Previous question ordered.

John R. Nelson, of the Northwest Texas Conference, moved the previous question, and the motion prevailed.

Report adopted.

The report was adopted as follows:

COMMITTEE ON EDUCATION, REPORT NO. 2.

The Committee on Education recommends concurrence in the following resolution signed by John M. Moore, C. M. Bishop, O. E. Brown, John R. Nelson, and R. G. Waterhouse:

"*Resolved*, That paragraph 99, page 52, at the close of second line, be amended by the insertion of the words, 'or in any university for strictly university work,' so as to read, 'A bishop may appoint a preacher on trial, or a member of an Annual Conference, as a student in any of our institutions of learning, or in any university for strictly university work, when requested to do so by the Annual Conference, etc.'"

Respectfully submitted:

R. G. WATERHOUSE, *Chairman.*
JOHN M. MOORE, *Secretary.*

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Report No. 3 of the Committee on Education was read.

Report No. 3 on Education.

Item 1 read.

Item 1 was read.

Result of first ballot for bishops.

The first ballot for bishops was announced as follows: Jno. J. Tigert received 160 votes; J. C. Kilgo, 100; Seth Ward, 85; Collins Denny, 84; W. F. McMurry, 74; James Atkins, 70; W. F. Tillett, 58; W. B. Murrah, 54; E. W. Alderson, 24; W. F. Taylor, 9; B. F. Lipscomb and J. D. Hammond, each 7; R. G. Waterhouse and J. H. McCoy, 6 each; E. B. Chappell, C. M. Bishop, E. P. Ryland, A. J. Lamar, and Paul Whitehead, 4 each; G. B. Winton, Gross Alexander, J. A. Clifton, and J. A. Burrow, 3 each; F. J. Prettyman, James Cannon, Jr., W. J. Young, C. W. Byrd, O. E. Brown, J. B. Robins, and W. C. Davidson, 2 each; J. A. Kern, G. C. Kelly, John R. Nelson, J. M. Barcus, Sterling Fisher, James E. Dickey, James W. Lee, O. E. Grogean, S. P. Cresap, A. L. Andrews, J. S. Hutchinson, J. A. Anderson, J. B. Sears, W. T. McClure, W. B. Palmore, C. E. Dowman, E. G. B. Mann, W. E. Arnold, J. W. Daniel, M. L. Carlisle, J. W. Perry, J. H. Scruggs, F. Richardson, G. C. Rankin, S. R. Hay, J. J. N. Kenney, and J. E. Moore, 1 each.

Jno. J. Tigert elected.

Jno. J. Tigert, of the Louisville Conference, having received a majority of all the votes cast, was declared elected a bishop of the Methodist Episcopal Church, South.

R. W. Browder seated.

R. W. Browder, a clerical alternate from the Louisville Conference, was recognized and seated in place of Jno. J. Tigert.

Jno. J. Tigert resigns as Secretary and A. F. Watkins elected.

Jno. J. Tigert, of the Louisville Conference, asked the privilege of resigning from the Secretaryship of the Conference, and nominated A. F. Watkins, of the Mississippi Conference, First Assistant Secretary, as Secretary of the General Conference. On motion, the resignation was accepted, and A. F. Watkins was elected Secretary.

econd ballot for bishops.

On the second ballot for bishops 273 votes were cast, making 137 necessary to a choice. The tellers, with an Assistant Secretary, retired to count the votes.

Result of second ballot.

The Chair announced the result of the second ballot for bishops as follows: J. C. Kilgo, 109; Seth Ward, 96; Collins Denny, 88; James Atkins, 75; W. F. McMurry,

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63; W. F. Tillett, 46; W. B. Murrah, 21; E. W. Alderson, 12; Paul Whitehead, 3; J. D. Hammond and Gross Alexander, 2 each; J. J. N. Kenney, E. P. Ryland, W. F. Taylor, J. H. Scruggs, G. C. Rankin, S. R. McKinney, O. E. Brown, and R. G. Waterhouse, 1 each.

No election. The Chair announced that there had been no election.

Third ballot for bishops. On the third ballot for bishops 271 votes were cast, making 136 necessary to a choice.

The tellers and an Assistant Secretary retired to count the votes.

Item 1 of Report No. 3 on Education further considered. Consideration of item 1 of Report No. 3 of the Committee on Education was resumed.

McGehee's motion to amend. J. B. McGehee, of the South Georgia Conference, moved to strike out the words "$50,000" and insert the words "$35,000."

Result of third ballot for bishops. The Chair announced the result of the third ballot for bishops as follows: Seth Ward received 140 votes; J. C. Kilgo, 118; Collins Denny, 102; James Atkins, 76; W. F. McMurry, 57; W. B. Murrah, 20; W. F. Tillett, 12; J. D. Hammond and Paul Whitehead, 4 each; O. E. Brown, T. E. Sharp, B. F. Lipscomb, J. H. Scruggs, A. J. Lamar, J. C. Killough, E. W. Alderson, B. R. Bolton, and J. E. Godbey, 1 each.

Seth Ward elected. Seth Ward, of the Texas Conference, having received a majority of all the votes cast, was declared elected a bishop of the Methodist Episcopal Church, South.

Time extended for counting next vote. R. A. Child, of the South Carolina Conference, moved that the time be extended until the next vote can be counted, and the motion prevailed.

Motion to adjourn lost. Paul Whitehead, of the Virginia Conference, moved that the Conference do now adjourn; and the motion did not prevail.

Adjournment to 3 P.M. agreed to. John O. Willson, of the South Carolina Conference, moved that when we adjourn we adjourn to meet at 3 o'clock this afternoon; and the motion prevailed.

Consideration of item 1 of Report No. 3 on Education resumed. Consideration of item 1 of Report No. 3 of the Committee on Education was resumed.

Pending question moved and carried. M. K. Clements, of the North Alabama Conference, moved the pending question; and the motion prevailed.

Amendment lost. The question was put on the amendment, and it did not prevail.

Item 1 adopted. Item 1 of the Report of the Committee on Education was adopted.

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Conference adjourned by expiration of time, and the benediction was pronounced by Bishop Key.

Adjournment.

AFTERNOON SESSION.

Conference meets.

Conference met pursuant to adjournment at 3 P.M., Bishop Key in the chair.

Religious service.

Religious service was conducted by Rev. G. W. Wilson, of the Memphis Conference, and consisted of singing hymn No. 208,

I love thy kingdom, Lord,
The house of thine abode,

and prayer.

G. M. Napier granted leave of absence.

George M. Napier, a lay delegate from the North Georgia Conference, was granted leave of absence on account of important professional engagements.

J. R. Bingham named as teller.

J. R. Bingham, of the North Mississippi Conference, was named as teller in place of George M. Napier.

E. W. Alderson in place of J. W. Hill.

E. W. Alderson, a clerical alternate of the North Texas Conference, was put in place of J. W. Hill, of the North Texas Conference.

J. W. Jackson granted leave of absence.

J. W. Jackson, a lay delegate of the Indian Mission Conference, was granted leave of absence.

Bishop Candler presides.

Bishop Candler took the chair.

Fourth ballot for bishops.

A fourth ballot for the election of bishops was taken: 271 votes were cast, making 136 necessary to a choice.

The tellers and an Assistant Secretary retired to count the votes.

Greetings from Morristown District Conference.

The following telegram was received from the Morristown District Conference, and, on motion of the Secretary, went to record:

JOHNSON CITY, TENN., May 17, 1906.

J. J. Tigert, Secretary General Conference, Birmingham, Ala.

Morristown District Conference, Holston Conference, now in session, send greetings. Congratulations on proposed restatement of Articles of Faith. **M. P. CARICO.**

Motion to adjourn at 5 o'clock adopted.

S. L. Dobbs, of the North Alabama Conference, moved that we adjourn at five o'clock, in order to accept the invitation of the Local Committee for a trolley ride. The motion prevailed.

Night session provided for.

R. E. Blackwell, of the Virginia Conference, moved that when we adjourn, we adjourn to meet at eight o'clock to-night; and the motion prevailed.

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Report No. 3 of the Committee on Education was resumed.

Report No. 3 on Education resumed.

Item 2 was read, and, on motion, it was adopted.

Item 2 adopted.

Item 3 of the report was read.

Item 3 read.

W. H. Winton, of the Missouri Conference, moved to amend the item by inserting "literary" before "requirement" in the item.

Proposed amendment.

James Cannon, Jr., of the Virginia Conference, moved the previous question, and the motion prevailed.

Previous question ordered.

The motion to amend did not prevail; and the vote being taken on the original item, it was adopted.

Motion to amend lost, and item 3 adopted.

Item 4 of Report No. 3 of the Committee on Education was read and adopted.

Item 4 read and adopted.

On motion of J. M. Barcus, of the Northwest Texas Conference, the report was adopted as a whole, as follows:

Report as a whole adopted.

COMMITTEE ON EDUCATION, REPORT NO. 3.

The Committee on Education, having under consideration a memorial from the Board of Education, also the reports of the Secretary of Education and of the Director of the Correspondence School, begs leave to call the attention of the General Conference to the following facts.

During the past quadrennium our Church has been asked to contribute only $30,000 per annum for general educational purposes; one-half of this amount being the assessment for the general purposes of the Board and for the Correspondence School; the other half being a contribution for Paine and Lane colleges. Your committee is of the opinion that the demands of the coming quadrennium cannot be met without an increase in the funds at our disposal. The field of our operations is necessarily enlarging, and larger demands call for larger resources. We call specific attention to the following divisions of our work:

I. The general work of the Board includes the operations of the office in Nashville; the gathering of statistics; the visitations of our schools and colleges; the work of the educational commission in examining into and classifying all our educational work; the publication of reports, educational tracts, and other documents; the conduct of a teachers' bureau, etc. This work is steadily growing in volume and importance.

II. *The Correspondence School.*—The history of this work in the past quadrennium has more than justified the action of the last General Conference in establishing it. A splendid beginning has been made, but it is only a beginning.

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Report No. 3 on Education.

In addition to correspondence courses covering the Conference course of study, the Director of the School is planning correspondence courses for candidates for admission on trial, for graduate students, for lay workers in the Sunday school and Church; also a circulating library for young preachers, and larger work in preachers' institutes and extension lectures.

III. *Work for Negroes.*—The Secretary of Education has made a strong appeal for this work in his report. As a Church we may not longer shirk our duty in this regard. Our peace and prosperity, our very civilization, are materially affected by our attitude toward this part of our population. The state should and will supply elementary and industrial education. For this we should use our influence as citizens. But the Church must do a large part in providing teachers and preachers. In this way we may hope to influence their higher life and thought. We should no longer limit our interest in this work to two institutions. The Board of Education should be provided with larger funds, and should be left free to seek out other fields where assistance can be profitably bestowed. The Colored Methodist Episcopal Church is peculiarly related to our own, is still loyal to our leadership, and offers us an opportunity to equip teachers and preachers who will be faithful to the best traditions of our life and to the teachings of our faith. Their record of fidelity to our people constitutes a strong ground of appeal to our justice and generosity.

IV. The three great fields already enumerated do not cover all the claims on us as a Church. The Board should be put in position to undertake new enterprises. Mission schools in various parts of our connection, particularly in the far West, call for assistance. In all our Church schools there are many students who by a small loan could be enabled to complete a course at school or college. For these reasons the Committee on Education recommends:

1. That the General Conference order an assessment for education of $50,000 per annum to be expended by the Board of Education for the various purposes heretofore set forth, and that the Discipline be amended accordingly in paragraph 422, Article IX., line two, after the word "proceedings," by striking out the clause "to assess for its uses a sum not exceeding $10,000 in any year," and inserting "to lay an assessment of $50,000 annually to be known as the assessment for educational extension, the amount so raised to be distributed as follows: $15,000 for the expenses of the Board and the Correspondence School; $15,000 for school extension; and $20,000 for the education of the colored peo-

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Report No. 3 on Education.

ple"; and we further recommend that the last sentence of paragraph 421 be stricken out, which sentence reads, "The assessment for the General Board of Education shall be combined with the Conference educational assessment, and the amount collected shall be divided *pro rata*."

2. That in place of the resolution concerning the Correspondence School passed at the last General Conference an Article be added to the Discipline under the chapter on Education as follows:

"Paragraph 426, Article XIII. The Board of Education shall establish in Nashville, in connection with the Biblical Department of Vanderbilt University, and under the direction of its faculty, a Correspondence School for the purpose of extending the benefits of religious education to preachers, teachers, and other Christian workers, by means of correspondence courses, institutes, lectures, and such other methods as the Board may from time to time deem desirable; it shall appropriate for the maintenance of the school such sums as may be necessary; and shall elect quadrennially the Director of the School, and take such other steps as are necessary for its proper management."

3. That the Discipline be amended as follows: In paragraph 425, Article XII., fourth line, strike out the words "the minimum requirements for the baccalaureate degree in the colleges belonging to our Church, and also the minimum requirements for admission to the class of the first year, usually called the freshman class, in said colleges," and insert the words, "the minimum requirements to be demanded of institutions seeking recognition by the Board of Education as secondary schools (academies), colleges, or universities."

4. Your committee has also duly considered a memorial from the Preachers' Meeting of Nashville, Tenn., asking that examining committees be given authority to accept certificates of work done by candidates in the course of study in the Correspondence School and the colleges. Inasmuch as the results aimed at seem practically already attained by the resolution of the last General Conference and the subsequent action of most of the Annual Conferences, the committee recommends nonconcurrence.

Respectfully submitted:

R. G. WATERHOUSE, *Chairman.*
JOHN M. MOORE, *Secretary.*

Result of fourth ballot for bishops.

The Chair announced the result of the fourth ballot for the election of bishops, as follows: J. C. Kilgo re-

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ceived 104 votes; Collins Denny, 88; James Atkins, 49; W. F. McMurry, 24; W. B. Murrah, 3; H. M. Du Bose and J. D. Hammond, each 1.

No election.

The Chair declared that there was no election.

Fifth ballot for bishops.

A fifth ballot was taken for the election of bishops, and 272 votes were cast; number necessary to election, 137.

The tellers and an Assistant Secretary retired to count the votes.

Result of the fifth ballot.

The Chair announced the result of the fifth ballot for the election of bishops as follows: J. C. Kilgo received 116; Collins Denny, 95; James Atkins, 31; W. F. McMurry, 25; W. B. Murrah, 3; J. D. Hammond, W. F. Tillett, and E. W. Alderson, each 1.

No election.

The Chair declared that there was no election.

Sixth ballot for bishops.

The sixth ballot for the election of bishops was taken: 271 ballots were cast; necessary to a choice, 136.

The tellers and an Assistant Secretary retired to count the ballot.

Secretary directed to send fraternal message to Presbyterian Assembly.

The following resolution was passed:

Resolved, That the Secretary of the General Conference send fraternal greetings to the General Assembly of the Southern Presbyterian Church now convened in Greenville, S. C.

(Signed.) H. W. HAMEL,
E. O. WATSON.

Telegram of greeting sent.

The following telegram of greeting was sent:

BIRMINGHAM, ALA., May 17, 1906.

General Assembly Southern Presbyterian Church, Greenville, S. C.

The General Conference of the Methodist Episcopal Church, South, sends fraternal greetings. Acts xx. 32.

A. F. WATKINS, *Secretary*.

Report No. 2 on Boundaries considered item by item.

Report No. 2 of the Committee on Boundaries was read and considered item by item.

Items 1 and 2 adopted.

Item 1 was read and adopted.

Item 2 was read and adopted.

Report as a whole adopted.

On motion, the report was adopted as a whole as follows:

COMMITTEE ON BOUNDARIES, REPORT NO. 2.

Item 1. The Committee on Boundaries had before it the following memorial from the Western Conference:

MAY 17. THIRTEENTH DAY.

"To the Bishops and Members of the General Conference appointed to meet in Birmingham in May, 1906.

"*Dear Fathers and Brethren:* Whereas the opening and development of Oklahoma and the Indian Territory has drawn so largely upon our membership in southwestern Kansas as considerably to reduce both the extent and prospects of our work there while strengthening our Church in the Indian Mission Conference:

"*Resolved*, That we, the members of the Western Conference, memorialize the General Conference of the Methodist Episcopal Church, South, at the next session so to change our boundaries as that what remains of our work be attached to the Southwest Missouri Conference, thus perpetuating our historic name under which we have wrought for the past thirty-five years."

In this your committee recommend concurrence, and that paragraph 529, page 298 of the Discipline, defining the boundaries of the Western Conference, be stricken out, and that the following be inserted in the place of paragraph 523, page 296 of the Discipline:

"The Southwest Missouri Conference shall include all that part of Missouri lying south of the Missouri River not included in the St. Louis Conference, and that portion of Kansas and Nebraska which formerly constituted the Western Conference, the town of Cabool being considered a part of the St. Louis Conference."

Item 2. Your committee had also before it the following memorial, adopted by the West Texas Conference, at Lockhart, November 4, 1905:

"To the Bishops and Members of the Fifteenth Session of the General Conference of the Methodist Episcopal Church, South.

"*Dear Fathers and Brethren:* We, the West Texas Annual Conference, do hereby memorialize your body so to change the boundary line between the West Texas and the Northwest Texas Conferences as to include the counties of Brown, Coleman, Runnels, and Coke in the West Texas Conference, or to make some more convenient and equitable arrangement than at present exists."

Your committee recommends nonconcurrence.

(Signed.) JOHN H. MCLEAN, *Chairman.*
J. D. SCOTT, *Secretary.*

Report No. 1 on Temperance read.

Report No. 1 of the Committee on Temperance was read.

Hamel's motion to amend.

H. W. Hamel, of the South Carolina Conference, moved to amend by striking out the words "as such" in lines thirty and thirty-one, and inserting "to any posi-

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tion connected with the liquor traffic," and striking out in line thirty-two the word "dispensary," and inserting in line thirty-three "as a beverage."

Result of sixth ballot for bishops.

The Chair announced the result of the sixth ballot for the election of bishops as follows: J. C. Kilgo received 123 votes; Collins Denny, 107; James Atkins, 10; W. F. McMurry, 23; W. F. Taylor, 3; W. B. Murrah, 2; Dr. Murray and E. W. Alderson, each 1.

No election.

The Chair declared that there was no election.

Seventh ballot for bishops.

The seventh ballot was taken for the election of bishops: 271 ballots were cast; necessary to a choice, 136.

Result of the seventh ballot.

The Chair announced the result of the seventh ballot as follows: J. C. Kilgo received 128 votes; Collins Denny, 117; W. F. McMurry, 21; James Atkins, 3; W. B. Murrah, 2.

No election.

The Chair declared that there was no election.

Adjournment.

It was moved that we do now adjourn. The motion prevailed by 157 for and 67 against.

The doxology was sung, and the benediction pronounced by Bishop Granbery, and the Conference adjourned.

NIGHT SESSION.

Conference meets.

Conference convened pursuant to adjournment at 8 P.M., Bishop Candler in the chair.

Opening hymn and prayer.

Hymn No. 547,

Children of the heavenly King,
As we journey let us sing,

was sung, and W. E. Vaughan, of the Pacific Conference, led in prayer.

Bishop Morrison presides.

Bishop Morrison took the chair.

Eighth ballot for bishops.

The eighth ballot for the election of bishops was taken: 262 votes were cast; necessary to a choice, 132.

The tellers and an Assistant Secretary retired to count the ballot.

Result of the eighth ballot.

The Chair announced the result of the eighth ballot for the election of bishops as follows: J. C. Kilgo received 106 votes; Collins Denny, 96; W. F. McMurry, 47; W. B. Murrah, 7; O. E. Brown, 3; James Atkins, 2; J. D. Hammond, 1.

No election.

The Chair declared that there was no election.

W. W. Smith, of the Virginia Conference, moved that

the action providing for the election of three bishops be reconsidered. MAY 17. THIRTEENTH DAY.

The Chair ruled that the motion was out of order. Motion to reconsider action as to three bishops declared out of order.

The ninth ballot for the election of bishops was taken: 263 ballots were cast; necessary to a choice, 132. Ninth ballot for bishops.

The tellers and an Assistant Secretary retired to count the votes.

The Chair announced the result of the ninth ballot for the election of bishops as follows: J. C. Kilgo received 103 votes; Collins Denny, 92; W. F. McMurry, 63; W. B. Murrah, 4; James Atkins, 1. Result of the ninth ballot.

The Chair declared that there was no election. No election.

The tenth ballot for the election of bishops was taken: 262 ballots were cast; necessary to a choice, 132. Tenth ballot for bishops.

The tellers and an Assistant Secretary retired to count the ballot.

Consideration of Report No. 1 of the Committee on Temperance was resumed, and discussion on the amendment. Report No. 1 on Temperance resumed.

Sterling Fisher, of the West Texas Conference, moved the previous question, and the motion prevailed. Previous question carried.

The report was read, and under the previous question the vote on the amendment was taken, and the amendment failed of adoption by a vote of 110 to 78. Amendment fails of adoption.

The vote being taken on the original report, it was adopted as follows: Report adopted.

COMMITTEE ON TEMPERANCE, REPORT NO. 1.

Your Committee on Temperance, to whom was submitted the memorial of the Alabama Conference asking for an authentic interpretation of paragraph 216 of the Discipline, with special reference to its application to the sale of intoxicating liquors under state dispensary laws, beg leave to report that they have complied with such memorial, and recommend that the following action be had in reference thereto:

Amend Chapter V., paragraph 216, Answer 3, of the Discipline, by inserting after the word "license," in line seven, these words, "from acting as a dispenser or voluntarily accepting an appointment or election as such under the laws of any state in which there is a dispensary law authorizing the sale of intoxicating liquors by the state, county, or municipality"; and by inserting after the words "such sale," in line fourteen of said paragraph, the words, "or shall act as a dispenser or voluntarily accept election or appoint-

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Report No. 1 on Temperance.

ment to any office created for the purpose of selling or dispensing intoxicating liquors on behalf of the state, county, or municipality," and by changing the last clause of said paragraph to read, "or who are acting as officers of the law otherwise than as voluntary dispensers"; so that said paragraph as amended will read as follows:

"Paragraph 216, Answer 3.—Let all our preachers and members abstain from the manufacture or sale of intoxicating liquors to be used as a beverage, from signing petitions for such sale, from becoming bondsmen for any person as a condition for obtaining a license, from acting as a dispenser or voluntarily accepting an appointment or election as such under the laws of the state in which there is a dispensary law authorizing the sale of intoxicating liquors by the state, county, or municipality, and from renting property to be used for any such sale. If any member shall violate any of the provisions of this paragraph, he shall be deemed guilty of immorality. *Nevertheless*, in the case of a member who shall sign a petition for such sale, or shall become a bondsman for any person engaged in such traffic, or shall rent property to be used for such sale, or shall act as a dispenser or voluntarily accept election or appointment to any office created for the purpose of selling or dispensing intoxicating liquors on behalf of the state, county, or municipality, it shall be the duty of the pastor to deal with the offender as provided for in Chapter VII., Section V., paragraph 299, page 126. This paragraph shall not apply to persons who are acting under instructions or decrees or orders of any court, or who are acting as officers of the law otherwise than as voluntary dispensers."

(Signed.) E. B. CHAPPELL, *Chairman.*
PERRY S. RADER, *Secretary.*

Report No. 2 on Temperance adopted.

Report No. 2 of the Committee on Temperance was read and adopted as follows:

COMMITTEE ON TEMPERANCE, REPORT NO. 2.

Your Committee on Temperance have carefully considered the resolution referred to us pertaining to certain conditions existing within the Canal Zone on the Isthmus of Panama, and we respectfully submit the following report:

Whereas, the drinking of intoxicating liquors in the Tropics is unusually hurtful to physical, mental, and moral welfare; and

Whereas, there are many of the choice young men of our Southland now employed on the work of construction on the Panama Canal;

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Report No. 2 on Temperance.

Resolved, 1. That we, the delegated representatives of the Methodism of the South, look with anxiety and dread at the present situation on the Isthmus, inasmuch as we learn that there are already eleven licensed distilleries and sixty licensed retail liquor saloons in our Canal Zone.

Resolved, 2. That we hereby appeal to the President and to the Congress of the United States to take such action as will prohibit the manufacture and sale of liquor in the territory under the control of our government.

Resolved, 3. That the Secretary of the General Conference is hereby instructed to send a copy of these resolutions to the President of the United States, to the President of the Senate, and to the Speaker of the House of Representatives.

E. B. CHAPPELL, *Chairman.*
PERRY S. RADER, *Secretary.*

Report No. 2 on Sunday Schools adopted.

Report No. 2 of the Committee on Sunday Schools was taken from the calendar, and read and adopted as follows:

COMMITTEE ON SUNDAY SCHOOLS, REPORT NO. 2.

Your Committee on Sunday Schools reports nonconcurrence with a memorial of the Pacific Conference, asking for provision of blanks whereby the Home Department and Cradle Roll may be reported to the Annual Conferences. But, whereas, we deem it necessary to stress the importance of these two departments, therefore be it

Resolved, 1. That the Annual Conference Sunday-school Boards shall furnish to each superintendent in their respective bounds special blanks for recording the number comprised in the Home Department and on the Cradle Roll of each school.

Resolved, 2. That the published reports of the Annual Conference Sunday-school Boards shall state the total number enrolled in each of these departments for the information of the General Conference Sunday-school Board, but the same shall not be included in the statistical blanks of the Annual Conferences.

Respectfully submitted:

J. R. PEPPER, *Chairman.*
GEORGE M. NAPIER, *Secretary.*

Result of tenth ballot for bishops.

The Chair announced the result of the tenth ballot for the election of bishops as follows: J. C. Kilgo received 87 votes; Collins Denny, 78; W. F. McMurry, 84; W. B. Murrah, 2; James Atkins, 10; E. W. Alderson, 1.

No election.

The Chair announced that there was no election.

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The eleventh ballot for the election of bishops was taken: 264 ballots were cast; 133 necessary to a choice.

Eleventh ballot for bishops

The tellers and an Assistant Secretary retired to make the count.

Report No. 2 on Finance adopted.

Report No. 2 of the Committee on Finance was taken from the calendar, and read and adopted as follows:

COMMITTEE ON FINANCE, REPORT NO. 2.

Your committee has had before it for consideration a memorial from the Pacific Conference in substance as follows:

"That this General Conference authorize an assessment on each charge in the connection equivalent to at least 2 per cent. of the combined salaries of the presiding elder and preacher in charge, annually, until an endowment fund of $5,000,000 be raised for the benefit of superannuated preachers and their widows and orphans."

After full consideration, your committee recommends nonconcurrence.

W. S. GARRISON, *Chairman.*
GEORGE J. LEFTWICH, *Secretary.*

Report No. 3 on Itinerancy adopted.

Report No. 3 of the Committee on Itinerancy was taken from the calendar, and read and adopted as follows:

COMMITTEE ON ITINERANCY, REPORT NO. 3.

Your committee respectfully recommends nonconcurrence with the following memorial from the Fayette District Conference of the Missouri Annual Conference:

"Let paragraph 99, page 51, of the Discipline be changed so as to read: "To fix the appointments of the preachers in the Annual Conferences: *provided*, he shall not allow any preacher to remain in the same circuit or station more than four years successively, except on recommendation of the Quarterly Conference, together with the consent of the pastor of that circuit or station; and further, except, etc."

(Signed.) B. F. LIPSCOMB, *Chairman.*
J. H. MCCOY, *Secretary.*

Report No. 4 on Itinerancy adopted.

Report No. 4 of the Committee on Itinerancy was taken from the calendar, and read and adopted as follows:

COMMITTEE ON ITINERANCY, REPORT NO. 4.

We, your Committee on Itinerancy, beg leave to report that we have had before us a memorial from the Missouri Conference, asking that the law of the Church be so

changed that no man shall be appointed to the office of presiding elder for a longer period than eight consecutive years; and that such a one shall not be eligible to re-appointment until four years after the expiration of such term of office.

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We recommend nonconcurrence.

B. F. LIPSCOMB, *Chairman.*
J. H. MCCOY, *Secretary.*

Report No. 5 of the Committee on Itinerancy was taken from the calendar, and read and adopted as follows:

Report No. 5 on Itinerancy adopted.

COMMITTEE ON ITINERANCY, REPORT NO. 5.

We, your Committee on Itinerancy, report that we have had before us and have carefully considered a memorial from the Virginia Conference, asking this General Conference "to pass a resolution, requesting the bishops to appoint no preacher to the office of presiding elder more than eight years consecutively, unless there are extraordinary conditions requiring such appointment."

We recommend nonconcurrence.

B. F. LIPSCOMB, *Chairman.*
J. H. MCCOY, *Secretary.*

Report No. 1 of the Committee on Church Extension was taken from the calendar and read.

Report No. 1 on Church Extension read.

The Chair announced the result of the eleventh ballot for the election of bishops as follows: W. F. McMurry received 82 votes; J. C. Kilgo, 66; Collins Denny, 58; James Atkins, 55; W. B. Murrah, 3.

Result of eleventh ballot for bishops.

The Chair declared that there was no election.

No election.

A twelfth ballot for the election of bishops was taken: 261 ballots were cast; necessary to a choice, 131.

Twelfth ballot for bishops.

The tellers and an Assistant Secretary retired to count the ballot.

The Chair announced the result of the twelfth ballot for the election of bishops as follows: James Atkins received 148 votes; W. F. McMurry, 53; Collins Denny, 33; J. C. Kilgo, 23; W. B. Murrah, 3.

Result of the twelfth ballot.

The Chair announced that James Atkins, of the Western North Carolina Conference, having received a majority of all the votes cast, was elected a bishop of the Methodist Episcopal Church, South.

James Atkins elected.

Announcement was made that the consecration of bishops would occur Saturday afternoon, the 19th inst.,

Time of consecrating bishops announced.

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at three o'clock, and that the sermon would be preached by Bishop A. W. Wilson.

Adjournment.

On motion, the Conference adjourned, with the benediction by Bishop Hendrix.

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FOURTEENTH DAY, FRIDAY, MAY 18, 1906.

Conference meets.

The Conference convened pursuant to adjournment at 9 A.M., Bishop Morrison in the chair.

Religious services.

Religious services were conducted by J. R. Scroggs, of the Western North Carolina Conference, who read Psalm ciii., and announced hymn No. 2,

Come, thou almighty King,
Help us thy name to sing,

and led in prayer.

Minutes approved.

The minutes of the sessions of yesterday morning, afternoon, and night were read and approved.

Bishop Hoss presides.

Bishop Hoss took the chair.

Delegates granted leave of absence.

Leave of absence was granted the following: Isaac Hardeman, of the South Georgia Conference; J. W. Boswell, of the North Mississippi Conference; J. T. Curry, of the Tennessee Conference; James Sutherland, of the Pacific Conference; E. A. Huddleston, of the Baltimore Conference; A. R. Farris, of the Southwest Missouri Conference; and R. E. Rice, of the Denver Conference.

Z. M. Williams seated.

Z. M. Williams was recognized and seated in place of A. R. Faris, of the Southwest Missouri Conference.

W. C. Everett seated.

W. C. Everett, of the North Texas Conference, was recognized and seated in place of R. C. Dial.

E. P. Ryland named as teller.

E. P. Ryland was named as teller in place of F. M. Thomas.

Order of the day announced.

The order of the day was announced as the election of the Book Editor and Editor of the *Review*.

First ballot for Book Editor and Editor of Review.

A ballot was taken and 251 ballots cast; necessary to a choice, 126.

The tellers and an Assistant Secretary retired to count the ballot.

Change of time for ordination of bishops requested.

The following resolution was offered by James Cannon, Jr., of the Virginia Conference, and adopted:

Whereas, there are upon the calendar many matters of great importance to the Church at large; and

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Whereas, it is very important that all our time in week days be given to the calendar work:

***Resolved*, That we hereby respectfully request the College of Bishops to change the hour of service for the ordination of bishops from Saturday afternoon to Sunday afternoon at 3:30 o'clock.**

B. F. LIPSCOMB, J. B. MCGEHEE, R. G. WATERHOUSE, J. R. BINGHAM, FRANK RICHARDSON, JOHN W. BOSWELL, JAMES CANNON, JR., J. C. REED, ROBERT W. BROWDER,

Compliance with request announced.

Announcement was made that the consecration of bishops would be changed in accordance with request to Sunday afternoon at 3:30 o'clock.

Call of standing and special committees.

The list of standing committees was called for reports. None were submitted.

The list of special committees was called for reports. None were submitted.

Report No. 1 on Church Extension resumed.

Report No. 1 of the Committee on Church Extension, which was under consideration at adjournment last night, was resumed.

Blackwell's substitute for fourth recommendation.

R. E. Blackwell, of the Virginia Conference, offered the following substitute for the fourth recommendation of the report:

Fourth. Should it be found necessary, after one year's trial of the plan proposed above, to make some assessment upon the Church in order to carry the enterprise to success, the Board of Church Extension is hereby authorized to assess for the last three years of the quadrennium a sum not exceeding $20,000 in any year in addition to the general assessment.

(Signed.) R. E. BLACKWELL, WILLIAM W. SMITH.

Result of first ballot for Book Editor and Editor of Review.

The Chair announced the result of the first ballot for the election of Book Editor and Editor of the *Review* as follows: Gross Alexander received 86 votes; J. B. Robins, 23; E. B. Chappell, 6; J. N. Snow, 1; F. S. Parker, 31; H. C. Howard, 6; G. B. Winton, 6; Collins Denny, 14; J. A. Rice, 11; S. B. Turrentine, 7; E. L. Pell, 1; C. M. Bishop, 18; O. E. Brown, 3; J. E. Godbey, 17; J. M. Moore, 1; James Campbell, 12; R. G. Waterhouse, 1; E. L. Alderson, 4; J. W. Lee, 3.

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No election.

Second ballot taken.

The Chair announced that there was no election.

A second ballot for the election of Book Editor and Editor of the *Review* was taken: 254 votes were cast; necessary to a choice, 128.

The tellers and an Assistant Secretary retired to count the ballot.

Previous question ordered on Report No. 1 on Church Extension.

J. W. Bale, of the North Georgia Conference, moved the previous question, and the motion prevailed.

Blackwell's substitute rejected.

The vote coming on the substitute, it did not prevail.

Report adopted.

The vote was put upon the report, and it was adopted as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 1.

We, your committee, beg leave to report that we have had before us and duly considered memorials from the Mount Vernon Church, Washington, D. C., and the Baltimore Conference, said memorials having been endorsed by the Board of Church Extension, bearing upon the necessity of the erection of a representative church building in Washington, D. C., and recommend the following:

The City of Washington is a center of commanding importance in religious and educational work as well as in our civil and political affairs. It is also the center of influences that affect every part of our country.

Other denominations have long since seen the importance of Washington City, and have strengthened their influence and the influence of the Church of God by erecting in that city large, atttractive, well-equipped, and representative church buildings. This they have done in most instances by means of contributions from their membership throughout the Union.

Nearly fifty years ago our General Conference of 1858 recognized the need of our Church for such a building in Washington City, and cordially commended the project and promised "hearty coöperation." The great and terrible war that followed so soon after the adjournment of that General Conference, prevented the accomplishment of the plan so heartily endorsed. In the half century that has followed it has not seemed possible to carry out this purpose of our fathers; but the opportunity is still open, and the present time seems propitious to put our Church in a position that will enable her to command the strength and influence in our federal capital to which she is entitled; and especially to take care of the great number of our people who, from all parts of our territory, gather in that city. We covet for our Church and our people an equip-

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Report No. 1 on Church Extension.

ment and advantage at least equal to those provided by our sister Churches for their own people.

Therefore, be it

Resolved, 1. That the General Conference of the Methodist Episcopal Church, South, assembled in Birmingham, Alabama, heartily endorses the movement brought to our attention, and approves the purpose to erect in the capital city of our General Government a church building that will be truly representative of the progressive spirit, the strength, the life, and the work of the Methodist Episcopal Church, South.

2. Believing as we do that such a building cannot be erected for less than $275,000, and knowing the inability of our Washington City membership to provide so large an amount, we propose that if the Mount Vernon Place Church, Washington, D. C., will become responsible for $75,000, we agree to pledge the Church at large to an effort to provide $200,000.

3. The direction of the campaign looking to the raising of said $200,000 shall be committed to the Corresponding Secretary of the Board of Church Extension and to two bishops to be selected by the College of Bishops. This committee to work under direction of the Board of Church Extension.

4. Nothing in this action is to be construed into permission to levy an assessment on the Church for the purpose named.

5. We hereby direct the Board of Church Extension to receive and hold all moneys raised by the representatives of this Conference for the purpose named in this paper, and to act for the Church in all matters pertaining to the location and erection of said building.

W. F. McMURRY, *Chairman.*
T. B. KING, *Secretary.*

Result of second ballot for Book Editor and Editor of Review.

The Chair announced the result of the second ballot for Book Editor and Editor of the *Review* as follows: Gross Alexander received 145 votes; F. S. Parker, 46; C. M. Bishop, 12; J. E. Godbey, 11; J. B. Robins, 18; B. P. Allen, 1; J. A. Rice, 9; S. B. Turrentine, 2; Collins Denny, 5; J. A. Kern, 1; E. B. Chappell, 1; J. W. Lee, 1.

Gross Alexander elected.

The Chair announced that Gross Alexander, of the Louisville Conference, having received a majority of the votes cast, was elected Book Editor and Editor of the *Review*.

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Bishop J. M. Walden, of the Methodist Episcopal Church, was introduced.

Bishop Walden introduced.

First ballot for Editor of Christian Advocate.

The order of election was taken up, and a vote was taken for the election of the Editor of the *Christian Advocate:* 249 ballots were cast, 125 being necessary to a choice.

The tellers retired with an Assistant Secretary to count the votes.

Report No. 3 on Missions taken up and considered item by item.

O. E. Brown, of the Missouri Conference, moved to take up Report No. 3 of the Committee on Missions out of its order.

The motion prevailed, and Report No. 3 of the Committee on Missions was taken from the calendar, read, and considered item by item.

Result of first ballot for Editor Christian Advocate.

The Chair announced the result of the first ballot for Editor for the *Christian Advocate* as follows: G. B. Winton received 152 votes; J. H. McCoy, 19; J. A. Anderson, 14; — — Wood, 4; Gross Alexander, 1; W. C. Lovett, 18; H. C. Howard, 1; J. A. Burrow, 5; James Cannon, Jr., 12; G. C. Rankin, 5; T. N. Ivey, 2; C. M. Bishop, 7; E. B. Chappell, 2; J. E. Godbey, 1; J. B. Robins, 1; Collins Denny, 1; W. E. Vaughan, 4; E. W. Alderson, 1.

G. B. Winton elected.

The Chair announced that G. B. Winton, of the Mexican Border Mission Conference, having received a majority of the votes cast, was elected Editor of the *Christian Advocate.*

First ballot for Editor of Sunday-school Literature.

The next order being the election of Editor of Sunday-school Literature, a ballot was taken: 252 ballots were cast; necessary to a choice, 127.

The tellers retired with an Assistant Secretary to count the votes.

Vice President Fairbanks introduced.

Charles W. Fairbanks, Vice President of the United States and Fraternal Delegate from the General Conference of the Methodist Episcopal Church, was introduced by Bishop Hoss, and briefly expressed his pleasure in bearing the greeting of the Methodist Episcopal Church; after which the Conference sang,

My country, 'tis of thee,
Sweet land of liberty.

Result of first ballot for Editor of Sunday-school Literature.

The Chair announced the result of the first ballot for the election of Editor of Sunday-school Literature as

follows: H. M. Hamill received 115 votes; E. B. Chappell, 98; F. S. Parker, 15; L. F. Beaty, 6; J. W. Daniel, 9; C. M. Bishop, 2; E. Pell, 2; James Cannon, Jr., 1; B. P. Allen, 1; Collins Denny, 1; F. M. Thomas, 1; A. L. Andrews, 1.

No election.

The Chair declared that there was no election.

Second ballot taken.

A second ballot for Editor of Sunday-school Literature was taken, 240 votes being cast; necessary to a choice, 121.

The tellers and an Assistant Secretary retired to count the votes.

Item 1 of Report No. 3 of the Committee on Missions adopted.

Item 1 of Report No. 3 of the Committee on Missions was adopted.

Remainder of report tabled.

O. E. Brown, of the Missouri Conference, moved to lay on the table the remaining part of Report No. 3 of the Committee on Missions, and the motion prevailed.

Report No. 6 on Publishing Interests adopted.

Collins Denny, of the Baltimore Conference, moved to take from the calendar Report No. 6 of the Committee on Publishing Interests, and the motion prevailed.

On motion, the report was adopted as follows:

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 6.

Your Committee on Publishing Interests has had before it a memorial from the Book Committee seeking to change paragraph 426 of the Discipline so that it may read as follows:

"First. There shall be a Publishing House in Nashville, Tennessee, to be called the 'Publishing House of the Methodist Episcopal Church, South,' incorporated under the name of the 'Book Agents of the Methodist Episcopal Church, South,' under the control of two publishing agents, to be called the 'Publishing Agents,' and of a committee to be called the 'Book Committee.' The Publishing Agents shall be coördinate in rank, and the division and adjustment of their functions and prerogatives shall be determined by the Book Committee. The General Conference shall elect the Publishing Agents, one of whom may be a layman, and the Book Committee, the latter upon the nomination of a committee of nine to be appointed by the bishops.

"Second. That wherever the term Book Agents occurs

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in the Discipline, the term Publishing Agents be substituted."

We recommend concurrence.

Respectfully submitted:

W. B. PALMORE, *Chairman.*
E. B. CHAPPELL, *Secretary.*

Report No. 3 on Missions taken from table.

Report No. 3 of the Committee on Missions was taken from the table, on motion of O. E. Brown, of the Missouri Conference.

Items 2 and 3 adopted.

Item 2 of the report was read and, on motion, adopted.

Item 3 of the report was, on motion of O. E. Brown, of the Missouri Conference, adopted without reading.

Item 4 read and adoption moved.

Item 4 of the report was read, and W. F. Lloyd, of the Louisville Conference, moved that it be adopted.

Result of second ballot for Editor of Sunday-school Literature.

The Chair announced the result of the second ballot for the election of Editor of Sunday-school Literature as follows: E. B. Chappell received 120 votes; H. M. Hamill, 113; F. S. Parker, 6; F. M. Thomas, 1.

No election.

The Chair declared that there was no election.

Third ballot taken.

A third ballot was taken for the election of Editor of Sunday-school Literature: 240 ballots were cast; necessary to a choice, 121.

The tellers and an Assistant Secretary retired to count the votes.

Result of third ballot.

The Chair announced the result of the third ballot for the election of Editor of Sunday-school Literature as follows: E. B. Chappell received 155 votes; H. M. Hamill, 86; F. S. Parker, 1.

E. B. Chappell elected.

The Chair announced that E. B. Chappell, of the Tennessee Conference, having received a majority of all the votes cast, was elected Editor of Sunday-school Literature.

First ballot for Secretary of Board of Missions.

The next order being the election of the Secretary of the Board of Missions, a ballot was taken: 243 ballots were cast; necessary to a choice, 122.

The tellers and an Assistant Secretary retired to count the votes.

Special committee to nominate Book Committee.

The Chair announced the following special committee on the nomination of the Book Committee for the coming quadrennium: G. C. Rankin, R. H. Mahon, C. M. Bishop, W. C. Lovett, G. D. Shands, R. T. Wilson, O. F. Sensabaugh, T. T. Fishburne, and J. A. Burrow.

James Cannon, Jr., of the Virginia Conference, moved

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an amendment to item 4 of Report No. 3 of the Committee on Missions: Insert "provided such city missionary work be subject to the approval of the Annual Conference Board."

Cannon's motion to amend item 4 of Report No. 3 on Missions.

The Chair announced the result of the first ballot for the election of Secretary of the Board of Missions as follows: W. R. Lambuth received 213 votes; S. H. Wainright, 6; O. E. Brown, 5; H. M. Hamill, 4; C. H. Briggs, 3; S. L. Dobbs, 3; Collins Denny, 5; J. C. Kilgo, 2; C. F. Reid, 1; W. N. Ainsworth, 1; F. P. Culver, 1.

Result of first ballot for Secretary of Board of Missions.

The Chair declared that W. R. Lambuth, of the Tennessee Conference, having received a majority of all the votes cast, was elected Secretary of the Board of Missions.

W. R. Lambuth elected.

The order was taken up, and a ballot taken for the election of Corresponding Secretary of the Board of Church Extension: 246 votes were cast; necessary to a choice, 124.

First ballot for Secretary of Board of Church Extension.

The tellers and an Assistant Secretary retired to count the votes.

W. N. Ainsworth, of the South Georgia Conference, moved to amend the amendment to item 4 of Report No. 3 of the Committee on Missions as follows:

Ainsworth's amendment to Cannon's amendment of item 4 of Report No. 3 on Missions adopted.

***Provided*, that this paragraph shall not be construed to forbid Annual Conference Boards of Missions employing other than such candidates.**

The amendment to the amendment was adopted; and item 4, as amended, was adopted.

Item 5 of Report No. 3 of the Committee on Missions was read, and, on motion of J. W. Heidt, of the North Georgia Conference, was adopted.

Item 5 of the report adopted.

Item 6 of the report was read, and sections 1, 2, and 3 were successively adopted.

Item 6 read and sections 1, 2, 3 adopted.

The Chair announced the result of the first ballot for the election of Corresponding Secretary of the Board of Church Extension as follows: W. F. McMurry received 128 votes; W. L. Nelms, 23; R. A. Child, 27; N. L. Linebaugh, 14; M. J. Cofer, 9; J. R. Nelson, 7; A. F. Watkins, 5; James Cannon, Jr., 4; C. F. Evans, 4; C. H. Briggs and E. F. Cook, each 3; B. F. Lipscomb, J. M. Mason, and W. F. Barclay, each 2; O. F. Sensabaugh,

Result of first ballot for Secretary of Church Extension Board.

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F. N. Hosman, R. W. Browder, J. T. Sawyer, Collins Denny, J. O. Straley, W. F. Tillett, H. P. Hamill, — — Charles, W. H. Vaughan, E. G. B. Mann, each 1.

W. F. McMurry elected.

The Chair declared that W. F. McMurry, of the St. Louis Conference, having received a majority of all the votes cast, was elected Corresponding Secretary of the Board of Church Extension.

Afternoon session to be held.

B. F. Lipscomb, of the Virginia Conference, moved that when we adjourn, we adjourn to meet at three o'clock this afternoon; and the motion prevailed.

Motion to appoint committee to sift calendar.

E. W. Alderson, of the North Texas Conference, moved that a committee of three be appointed to sift the calendar and bring forward for legislation such matters as were of greatest importance.

Proposed amendment lost.

J. H. McLean, of the North Texas Conference, moved to amend. The vote being taken on the amendment, it did not prevail.

Original motion not adopted.

The vote being taken on the original motion, it did not prevail.

Adjournment.

The doxology was sung, the benediction was pronounced by Bishop Walden, and the Conference adjourned.

AFTERNOON SESSION.

Conference meets.

Conference met pursuant to adjournment at 3 P.M., Bishop Hoss in the chair.

Devotional exercises.

Hymn No. 388,

A charge to keep I have,
A God to glorify,

was sung, and Bishop Hoss led in prayer.

Bishop Wilson presides.

Bishop Wilson took the chair.

First ballot for Secretary of Epworth Leagues.

The order of the day being the election of the General Secretary of Epworth Leagues, a ballot was taken—228 ballots being cast, making 115 necessary to a choice.

Tellers retired with an Assistant Secretary to make the count.

Bishops elect invited to seats on platform.

On motion of A. J. Lamar, of the Alabama Conference, the bishops elect were invited to occupy seats on the platform.

Section 4 of item 6 of Report No. 3 on Missions adopted.

Report No. 3 of the Committee on Missions was resumed, and section 4 of item 6 read and adopted.

Section 5 read.

Section 5 of item 6 was read.

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W. B. Stubbs, of the South Georgia Conference, offered the following amendment:

Proposition to amend.

Amend section 5 of item 6 by adding, "*Provided*, that either the President or Secretary of the Woman's Board shall be a member of the Executive Committee of seven of the present Board."

(Signed.) **J. R. PEPPER,**
W. B. STUBBS,
J. H. SCRUGGS.

Amendment prevails and section 5 adopted as amended.

The amendment prevailed, and section 5 of item 6 was adopted as amended.

Item 7 read.

Item 7 of the report was read.

Result of first ballot for Secretary of Epworth Leagues.

The Chair announced the result of the first ballot for the election of General Secretary of Epworth Leagues as follows: H. M. Du Bose received 145 votes; J. A. Burrow, 39; F. S. Parker, 18; J. A. Clifton, 7; E. G. B. Mann, 4; — — McClure, 3; J. H. McCoy and — — Cresap, each 2; — — Turrentine, — — Selby, I. H. Rushing, W. B. Beauchamp, F. H. S. Johnston, E. P. Ryland, each 1.

H. M. Du Bose elected,

The Chair announced that H. M. Du Bose, of the Mississippi Conference, having received a majority of all the votes cast, was elected General Secretary of Epworth Leagues.

First ballot for Secretary of Education.

The order of voting being for General Secretary of Education, a ballot was taken: 236 ballots were cast, making 119 necessary to a choice.

The tellers and an Assistant Secretary retired to count the ballot.

Motion to amend item 7, Report No. 3 on Missions.

The following amendment to item 7, Report No. 3 of the Committee on Missions, was moved:

To amend item 7 by striking out "nine" and inserting "thirteen" after the words "commission of," so that it shall read, "commission of thirteen," and by substituting for the composition of the committee as follows: "Two Bishops, the Secretary of the Board of Missions, the Corresponding Secretary of Church Extension, the Secretaries and Presidents of the Woman's Foreign Missionary Society and the Woman's Home Mission Society, two laymen and three traveling preachers.

Amendment prevails, and report as a whole adopted.

The amendment was adopted, and, on motion, the report as a whole was adopted as follows:

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Report No. 3 on Missions.

COMMITTEE ON MISSIONS, REPORT NO. 3.

We, your Committee on Missions, having considered an item in the Episcopal Address, a memorial from the General Board of Missions, and from the Louisiana Annual Conference, and also one from the Conference of Conference Missionary Secretaries, pertaining to the establishment of a Home Mission Department under the supervision of the General Board of Missions, and also a memorial from the North Texas Conference asking for the establishment of a Board and Secretary of Home Missions, respectfully recommend concurrence in the following:

Item 1. To insert in the Book of Discipline, paragraph 538, Article XV: "The Board of Missions shall be authorized to establish a department of Home Missions, which shall be in charge of an Assistant Secretary to be elected by the Board, whose salary and necessary expenses of travel and administration shall be provided for by appropriation. It shall be the duty of the Secretary of Home Missions to acquaint himself with every phase of the Home Mission field, and to coöperate with the Conference Boards of Missions in their plans to reach the neglected classes in our cities, mill towns, rural districts, and among the foreign immigrants. He shall be authorized, under the direction of the Executive Committee of the Board of Missions, to organize a system of City Missions, in the administration of which he shall seek the hearty coöperation of the Annual Conference Boards of Missions, the Church Extension Board, and the Woman's Home Mission Society."

Item 2. To amend the Discipline, page 144, paragraph 345, Article II., line four, which now reads, "Said Board shall consist of a President, Vice President, one Secretary, one Assistant Secretary, and twenty-five Managers, etc.," by inserting in place of "one Assistant Secretary," "two Assistant Secretaries." And to amend on page 145, paragraph 345, Article II., which now reads, "The Assistant Secretary and the Treasurer shall be elected quadrennially," by inserting the word "Secretaries" after "Assistant" and before the words "and the Treasurer"; so that the entire article as amended shall read:

"Paragraph 345, Article II. Said Board shall consist of a President, Vice President, one Secretary, two Assistant Secretaries, and twenty-five Managers, of whom ten shall be laymen, together with the bishops, the Treasurer of this Board, and the Corresponding Secretary of the Board of Church Extension, who shall be *ex officio* members. Said Board shall be elected quadrennially by the General Conference, as follows: The President, Vice President, and Man-

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Report No. 3 on Missions.

agers on nomination of the Committee on Missions, the Secretary by ballot at the time of the election of the other connectional officers, the members elected to continue in office until their successors are chosen. . The Assistant Secretaries and the Treasurer shall be elected quadrennially by the incoming Board."

Item 3. To amend paragraph 350, Article VII., page 147 of the Book of Discipline, which now reads, "The Secretary and the Assistant Secretary shall be ministers," by inserting after the word "Assistant" and before the words "shall be ministers" the word "Secretaries," so that the Article as amended shall read: "The Secretary and the Assistant Secretaries shall be ministers of the gospel, and may be members of any Annual Conference, but shall reside in Nashville, Tennessee. It shall be their duty to keep a permanent record of the proceedings of the Boards, and to publish an abstract of them in the Church papers; to conduct its correspondence; to attend to all its legal business; to prepare the annual report, and to publish monthly (either in a missionary paper or the Church papers as the Board shall direct) statements of the condition, needs, and prospects of the various missions, and to discharge such other duties as the Board may direct. The salaries of the Secretaries shall be fixed by the Board, and all their necessary traveling expenses shall be allowed: *provided*, that whenever matters relating to the woman's work are to be acted upon by the Executive Committee of seven, the President or Secretary of the Woman's Board shall have notice and shall have the right to be present and to be heard."

Item 4. In pursuance of the recommendation by your Committee on Missions of the establishment of a department of Home Missions under the direction of the Board of Missions, as contained in item 5 of the Episcopal Address, we would also recommend the adoption of item 6:

"The candidates for City Mission work shall be accepted by the Committee on Candidates of the Board of Missions, on the basis of candidates for foreign work as to fitness and tenure of service, provided such city missionary work be subject to the approval of the Annual Conference Board, and when accepted shall be nominated for appointment to the bishop in charge of the Conference in which they are to work; provided, further, that this paragraph shall not be construed to forbid Annual Conference Boards of Missions employing other than such candidates."

Item 5. The Committee on Missions, after long and prayerful consideration of the matter of union of the Woman's Foreign Missionary Society with the Woman's Home Mission

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Society, referred to in the Episcopal Address, in memorials from the Board of Missions, the West Texas Conference, the Executive Board of the Woman's Foreign Missionary Society of the Northwest Texas Conference, and the San Angelo District meetings of the Woman's Foreign Missionary Society and the Woman's Home Mission Society, beg leave to report that while such union is eminently to be desired, in view of property ownership and other questions we deem it unwise to recommend union at this time, provided that either the President or Secretary of the Woman's Board shall be a member of the Committee on Candidates of the Board of Missions.

Item 6. The Committee on Missions recommends the closer relation of the Woman's Board of Foreign Missions with the Parent Board of Missions, and in pursuance with the foregoing recommendation recommends for adoption by the General Conference the insertion in the Constitution of the Woman's Board of Foreign Missions the following disciplinary changes:

First. To insert in the Book of Discipline, page 144, paragraph 345, Article II., line eight, these words, "And the President and Secretary of the Woman's Board of Foreign Missions," so that the paragraph shall read as follows: "Said Board shall consist of a President, Vice President, one Secretary, one Assistant Secretary, and twenty-five Managers, of whom ten shall be laymen, together with the Bishops, the Treasurer of the Board, and the Corresponding Secretary of the Board of Church Extension, and the President and Secretary of the Woman's Board of Foreign Missions, who shall be *ex officio* members."

Second. Page 154, paragraph 370, Article VI.: To add after the words "acted upon by the General Board," in the second line from the bottom of that page, the following: "And inasmuch as the operations of the Woman's Board shall be conducted in connection with the Board of Missions and subject to its advice and approval, the annual meeting of the Woman's Board shall be held a sufficient time in advance of the annual meeting of the Parent Board to enable it to lay before the latter for consideration all recommendations or appropriations for the conduct of the work of the ensuing year"; so that the paragraph beginning from the eleventh line shall read as follows: "The Woman's Board shall, within thirty days after its annual session, send to the General Board a full account of its operations and plans, to be considered and, so far as necessary, acted upon by the General Board; (and inasmuch as the operations of the Woman's Board 'shall be conducted in con-

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nection with the Board of Missions and subject to its advice and approval,' the annual meeting of the Woman's Board shall be held a sufficient time in advance of the annual meeting of the Parent Board to enable it to lay before the latter for consideration all recommendations or appropriations for the conduct of the work of the ensuing year; and a sufficient summary of such report of the Woman's Board shall be published as a part of the Annual Report of the General Board, in order to present to the Church a complete statement of what we are doing in missions.)

Third. Page 154, paragraph 369, Article V. To add the following paragraph: (Provided, however, that "in the purchase of mission property by the Woman's Foreign Missionary Society, and in the erection of buildings amounting to an estimated value of not less than $5,000 in gold, or in the removal of school or hospital plants from one place to another, the matter shall be first submitted to the advice and approval of the bishop in charge and of the Executive Committee of the Board of Missions"); so that the paragraph shall read as follows: "The operations of this Woman's Board shall be conducted in conection with the Board of Missions and subject to its advice and approval. When appropriations are made the funds shall be sent in such manner and to meet such purposes as the Woman's Board shall direct; provided, however, that in the purchase of mission property by the Woman's Foreign Missionary Society, and in the erection of buildings amounting to an estimated value of not less than $5,000 in gold, or in the removal of school or hospital plants from one place to another, the matter shall be first submitted to the advice and approval of the bishop in charge and of the Executive Committee of the Board of Missions."

Fourth. Page 157, paragraph 380, Article XVI. To amend the article by inserting the following: "The missionaries of the Woman's Board shall hold their annual meeting at the same time and place of the annual meeting or annual conference of the missionaries of the Parent Board, in order to enable them to submit to the annual meeting or annual conference the estimates and plans for the ensuing year." And furthermore to add: "Reports from the annual and district meetings of the representatives of the Woman's Foreign Missionary Society shall be made to the Annual and District Conferences both at home and in the mission fields within whose bounds the meetings are held. The Auxiliaries shall make report to the Quarterly Conferences of the charge with which they are associated. These reports, or abstracts from the same, shall be incorporated

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in the minutes of said Conferences." And omitting the last sentence, which reads as follows: "The Auxiliaries may send reports to the Quarterly Conferences of the charges with which they are associated." The amended article would then read as follows: "The missionaries of the Woman's Board shall hold their annual meetings at the same time and place of the annual meeting or annual conference of the missionaries of the Parent Board, in order to enable them to submit to the annual meeting or annual conference the estimates and plans for the ensuing year. Reports from the annual and district meetings of the representatives of the Woman's Foreign Missionary Society shall be made to the Annual and District Conferences both at home and in the mission fields within whose bounds the meetings are held. The Auxiliaries shall make reports to the Quarterly Conferences of the charges with which they are associated. These reports, or abstracts from the same, shall be incorporated in the minutes of said Conferences. Every school or hospital established by the Woman's Board of Foreign Missions shall send reports (such as are made to the Woman's Board) to the District and Annual Conferences within whose bounds such school or hospital shall be situated."

Fifth. Page 153, paragraph 366. To change the last sentence, which reads: "The missionaries, teachers, physicians, and Bible readers employed by the Woman's Board shall be subject to the appointing power of the bishop having charge of the mission field in which they labor,'" which when changed would read as follows: "The acceptance and nomination for appointment of the missionaries, teachers, physicians, and Bible readers employed by the Woman's Board shall be subject to the approval of the Committee on Candidates of the Board of Missions; the designation of their fields of labor, and recall, shall be by the direction of the bishop in charge of the particular field in which the missionary in question is at work. They shall be subject to the appointing power of the bishop having charge of the mission field in which they labor, and shall be subject to the same rules of removal that govern the missionaries of the Parent Board."

Item 7. The Committee on Missions, while recommending delay in the union of the Woman's Missionary Societies, consider the question of the unification of all our missionary interests, including that of the Church Extension Board, to be a matter of such importance, especially with a view to coöperative effort, that it recommends the appointment of a commission of thirteen members to study

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the question during the next four years and report to the General Conference of 1910 a plan of coöperation or union. The commission to be appointed by the College of Bishops and to be composed as follows: two Bishops, the Secretary of the Board of Missions, the Corresponding Secretary of the Board of Church Extension, the Secretaries and Presidents of the Woman's Foreign Missionary Society and the Womans' Home Mission Society, two laymen, and three traveling preachers.

Respectfully submitted: O. E. BROWN, *Chairman.*
J. W. PERRY, *Secretary.*

Motion to take up Report No. 11 on Itinerancy fails.

B. F. Lipscomb, of the Virginia Conference, moved that Report No. 11 of the Committee on Itinerancy be taken up out of its order. The motion did not prevail.

Committee to sift calendar authorized.

E. W. Alderson, of the North Texas Conference, moved the appointment of a committee of three to sift the calendar; and the motion prevailed.

Appointments for preaching.

The report of the Committee on Public Worship was read by the Secretary as follows:

METHODIST EPISCOPAL CHURCH, SOUTH.

First—Bishop Seth Ward, 11 A.M.; Bishop Jno. J. Tigert, 8 A.M.

Ordination of Bishops, 3 P.M. Sermon by Bishop A. W. Wilson.

Five Points—E. B. Chappell, 11 A.M.; Collins Denny, 8 P.M.

St. John's—Dr. John F. Goucher, 11 A.M.; J. W. Daniel, 8 P.M.

Sunday school, 3 P.M., John R. Pepper.

Eleventh Avenue—J. C. Kilgo, 11 A.M.; W. B. Murrah, 8 P.M.

Fountain Heights—A. L. Andrews, 11 A.M.; Sam Hay, 8 P.M.

Wesley Chapel—W. B. Palmore, 11 A.M.; E. W. Solomon, 8 P.M.

Twenty-first Avenue—Gross Alexander, 11 A.M.; C. H. Briggs, 8 P.M.

Mt. Vernon—T. W. Lewis, 11 A.M.; G. H. Detwiler, 8 P.M.

St. Paul—Bishop E. E. Hoss, 11 A.M.; S. I. Esquivel, 8 P.M.

Elyton—W. C. Lovett, 11 A.M.; W. F. Lloyd, 8 P.M.

Ensley—Bishop E. R. Hendrix, 11 A.M.; J. B. Robins, 3 P.M.

East Lake—W. J. Young, 8 P.M.

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FOURTEENTH DAY.

Appointments for preaching.

Huffman—J. C. Reed, 11 A.M.

Sandusky—Sam Robinson, 11 A.M.

East Birmingham—Bishop H. C. Morrison, 11 A.M.; J. M. Barcus, 8 P.M.

District League Meeting, 3 P.M., H. M. Du Bose.

Newman Chapel—John A. Anderson, 11 A.M.; W. E. Arnold, 8 P.M.

Trinity—H. M. Hamill, 9:30 A.M.; Bishop Jno. J. Tigert, 11 A.M.; S. H. Wainright, 8 P.M.

Ninth Street—Z. T. Bennett, 11 A.M.; H. M. Blair, 8 P.M.

Pratt City—H. M. Du Bose, 8 P.M.

Bessemer—Bishop J. S. Key, 11 A.M.; R. G. Waterhouse, 8 P.M.

West End—E. O. Watson, 11 A.M.; C. M. Bishop, 8 P.M.

Fair View—W. P. McGlown, 11 A.M.; J. H. Eakes, 8 P.M.

Woodlawn—Frank Richardson, 11 A.M.; W. F. Taylor, 8 P.M.

Avondale—Bishop James Atkins, 11 A.M.; George R. Stuart, 8 P.M.

Owenton—J. A. Burrow, 11 A.M.; B. Anthony, 8 P.M.

Brighton—F. S. H. Johnston, 11 A.M.; J. L. Kennedy, 8 P.M.

Jonesboro—W. S. Lagrone, 11 A.M.

Wylam—Jerome Duncan, 11 A.M.; F. S. Onderdonk, 8 P.M.

Sunny Side—W. B. Wilson, 11 A.M.

Walnut Grove—B. R. Bolton, 11 A.M.

PRESBYTERIAN.

First—F. J. Prettyman, 11 A.M.; E. P. Ryland, 8 P.M.

Central—O. E. Brown, 11 A.M.; W. F. McMurry, 8 P.M.

South Highlands—W. F. Tillett, 11 A.M.; John R. Nelson, 8 P.M.

Second—J. H. Scruggs, 11 A.M.; H. A. Boaz, 8 P.M.

Third—W. J. Sims, 11 A.M.; G. C. Kelly, 8 P.M.

Vine Street, West End—W. H. Henry, 11 A.M.; A. R. Faris, 8 P.M.

Woodlawn—E. G. B. Mann, 11 A.M.

BAPTIST.

First—Bishop W. A. Candler, 11 A.M.; T. E. Sharp, 8 P.M.

Southside—A. F. Watkins, 11 A.M.; S. P. Cresap, 8 P.M.

Park Avenue—W. H. Winton, 11 A.M.; W. J. Johnson, 8 P.M.

East Lake Baptist—B. Anthony, 11 A.M.

Avondale—J. W. Heidt, 11 A.M.

North Highlands—R. W. Tucker, 11 A.M; J. T. Smith, 8 P.M.

MAY 18. FOURTEENTH DAY.

Appointments for preaching.

CUMBERLAND PRESBYTERIAN.

First—Young J. Allen, 11 A.M.; J. W. Boswell, 8 P.M.

Ensley—H. B. Reams, 11 A.M.; J. D. Scott, 8 P.M.

CHRISTIAN.

First—B. F. Lipscomb, 11 A.M.; F. S. Parker, 8 P.M.

Simpson M. E. Church—R. H. Mahon, 11 A.M.; S. B. Turrentine, 8 P.M.

Talladega—W. R. Lambuth, both hours.

Westminster Presbyterian—W. N. Ainsworth, 11 A.M.; F. M. Thomas, 8 P.M.

Jefferson Theater—For men only, at 3 P.M., George R. Stuart.

Committee to sift calendar announced.

The Chair announced the following committee to sift the calendar: E. W. Alderson, Paul Whitehead, O. E. Brown.

Result of first ballot for Secretary of Education.

The Chair announced the result of the first ballot for the election of Secretary of Education as follows: J. D. Hammond received 143 votes; J. M. Moore, 36; D. C. Kelley, 27; R. G. Waterhouse, 13; Willis Carlisle, 3; J. E. Dickey, C. M. Bishop, A. C. Millar, A. F. Watkins, each 2; F. B. Culver, M. L. Carlisle, R. H. Bennett, O. E. Brown, and James Cannon, Jr., each 1.

J. D. Hammond elected.

The Chair announced that J. D. Hammond, of the North Georgia Conference, having received a majority of all the votes cast, was elected Secretary of Education.

First ballot for Publishing Agents.

The order of the day being the election of Publishing Agents, a ballot was taken and 237 votes were cast, 119 being necessary to a choice.

Tellers and an Assistant Secretary retired to count the votes.

Motion to reconsider action on Report No. 11 on Itinerancy does not prevail.

James Cannon, Jr., of the Virginia Conference, moved a reconsideration of the action of the Conference by which it refused to take Report No. 11 of the Committee on Itinerancy out of its order. The motion did not prevail.

Report No. 3 on Sunday Schools read.

The calendar was resumed, and Report No. 3 of the Committee on Sunday Schools was taken from the calendar and read.

Substitute offered.

A substitute was offered by W. F. Taylor, of the Kentucky Conference.

Result of first ballot for Publishing Agents.

The Chair announced the result of the first ballot for Publishing Agents as follows: D. M. Smith received 208 votes; A. J. Lamar, 192; B. F. Lipscomb, 37; R. H.

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Bennett, 9; B. P. Allen, 2; J. H. Eakes, 4; M. K. Clements, 2; N. B. Henry, 1; T. B. King, 1; W. W. Ball, 3; James Cannon, Jr., 2; C. H. Briggs, 3; — — Dickar, 2; W. B. Palmore, 2; John R. Pepper, 2; H. C. Howard, 1; — — Tiner, 3.

D. M. Smith and A. J. Lamar elected.

The Chair announced that D. M. Smith and A. J. Lamar, each having received a majority of all the votes cast, were elected Publishing Agents.

Motion to amend Report No. 3 on Sunday Schools.

James Cannon, Jr., of the Virginia Conference, moved to amend Report No. 3 of the Committee on Sunday Schools so as to provide that any balance shall be at the disposal of the Annual Conference Sunday-school Board.

Previous question ordered.

M. K. Clements, of the North Alabama Conference, moved the previous question, and the motion prevailed.

Substitute withdrawn.

The substitute of W. F. Taylor, of the Kentucky Conference, was withdrawn.

Upon the vote on the amendment, the amendment was lost—77 for and 94 against.

Report adopted.

The report was adopted as follows:

COMMITTEE ON SUNDAY SCHOOLS, REPORT NO. 3.

Your Committee on Sunday Schools beg leave to make the following report:

Resolved, That paragraph 248 of the Discipline be amended by striking out the sentence, beginning at the eighteenth line of said paragraph, and by inserting in lieu thereof the following words: "The Annual Conference Sunday-school Board shall have authority to expend so much as shall be necessary to supply all truly needy Sunday schools within its bounds with our periodical literature, and to defray the necessary expenses of the Board. All the remainder shall be transmitted to the Treasurer of the General Sunday-school Board, to be applied by that Board to the endowment of a chair of Religious Pedagogy and Sunday Schools in the Vanderbilt University, until the sum of $50,000 has been raised. After that sum shall have been raised, the remainder of Children's Day Fund each year, after paying said percentages for literature for needy Sunday schools and the necessary expenses of the Annual Conference Sunday-school Board, shall be invested and used as a loan fund, to be devoted to the education of young ministers of our Church under the direction of the General Board of Education."

So that said paragraph, when so amended, shall read as follows:

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Report No. 3 on Sunday Schools.

"The third Sunday in May, or as near thereto as practicable, shall be observed as Children's Day throughout our Church with appropriate services; and on that day a collection shall be taken up for the aid of needy Sunday schools, the advancement of Sunday-school work under the direction of the Annual Conference Sunday-school Board, and for Christian education. Ten per cent. of the money collected shall be forwarded to the General Conference Sunday-school Board at Nashville, Tenn., and be distributed by said Board in the same manner and under the same regulations as the interest accruing from the Centennial Sunday-school Aid Fund; and ten per cent. to the Board of Education of the Methodist Episcopal Church, South. The Annual Conference Sunday-school Board shall have authority to expend so much as shall be necessary to supply all truly needy Sunday schools within its bounds with our periodical literature, and to defray the necessary expenses of the Board. All the remainder shall be transmitted to the Treasurer of the General Sunday-school Board to be applied by that Board to the endowment of a chair of Religious Pedagogy and Sunday Schools in Vanderbilt University, until the sum of $50,000 is raised. After that sum shall have been raised, the remainder of Children's Day Fund each year, after paying said percentage for literature for needy Sunday schools and the necessary expenses of the Annual Conference Sunday-school Board, shall be invested and used as a loan fund to be devoted to the education of young ministers of our Church, under direction of the General Board of Education. A suitable programme for Children's Day shall be prepared by the Sunday-school Editor and the Secretary of the Board of Education of the Methodist Episcopal Church, South."

Respectfully submitted:

JOHN O. WILLSON, *Chairman pro tem.*
GEORGE M. NAPIER, *Secretary.*

Adjournment.

On motion, the Conference adjourned. The doxology was sung, and Bishop Wilson pronounced the benediction.

NIGHT SESSION.

Conference meets.

The Conference met pursuant to adjournment at 8 P.M., Bishop Wilson in the chair, to receive the Fraternal Delegates from the Methodist Episcopal Church.

Devotional services.

The Bishop announced hymn No. 2,

Come, thou almighty King,
Help us thy name to sing,

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which was sung by the Conference. Prayer was offered by W. P. Lovejoy, of the North Georgia Conference.

Credentials of Rev. W. S. Matthew and C. W. Fairbanks read.

The credentials of Rev. W. S. Matthew, D.D., and of the Honorable Charles W. Fairbanks, were read by the Secretary as follows:

OFFICE OF THE BOARD OF BISHOPS,
CINCINNATI, OHIO, May 1, 1906.

To the General Conference of the Methodist Episcopal Church, South.

Dear Fathers and Brethren: Pursuant to provisions made by the General Conference of the Methodist Episcopal Church, at Los Angeles, California, in May, 1904, the bishops have appointed as Fraternal Messengers to your body the Rev. W. S. Matthew, D.D., a highly esteemed minister of the gospel in the California Conference of our Church, and the honored American citizen, Charles W. Fairbanks, the Vice President.

They bear to you assurances of the respect and affection cherished among us toward your Church, which we gladly recognize as one with ours in doctrines, usages, aims, and spirit.

They will express our joy that your fields of Christian labor are enlarging, and that your power for good is constantly increasing; and will inform you of the success which still attends our work in the home land and in our missions in foreign countries.

They will emphasize the earnest desire cherished by our people that our commmunions may foster the sentiments of cordial fraternity, walk in the full fellowship of the Spirit, and become more abundant in labors for the establishment of the kingdom of the Lord Jesus Christ throughout the world.

By order of the Board of Bishops of the Methodist Episcopal Church. JOHN M. WALDEN, *Secretary.*

Dr. Matthew introduced, and delivers fraternal message.

The Chair introduced Dr. Matthew, who delivered an earnest and appropriate address, fraternal in spirit and happy in expression.

Vice President Fairbanks introduced and heard in felicitous address.

The Chair then, in words well chosen and strong, introduced that distinguished American citizen and Methodist layman, the Hon. Charles W. Fairbanks, Vice President of the United States. Mr. Fairbanks spoke greatly to the delight of the large audience that heard him.

Bishop Walden speaks.

At the close of the address of the Vice President, the venerable Bishop J. M. Walden, of the Methodist Epis-

copal Church, was introduced and made a few kindly remarks. MAY 18 FOURTEENTH DAY.

A fitting response was made by the Chair. Response by Chair.

After singing the doxology, the benediction was pronounced by Bishop Walden, and Conference adjourned. Adjournment.

FIFTEENTH DAY, SATURDAY, MAY 19, 1906.

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The Conference met pursuant to adjournment at 9 A.M., Bishop Wilson in the chair. Conference meets.

The opening religious services were conducted by T. W. Lewis, of the North Mississippi Conference, who read selections from Psalm xxxvii., announced hymn No. 317, Religious services.

More love to thee, O Christ,
More love to thee,

and led in prayer.

The minutes of the sessions of yesterday morning, afternoon, and evening were read and approved. Minutes approved.

Bishop Duncan took the chair. Bishop Duncan presides.

The following resolution was adopted: Speeches limited to five minutes.

Resolved, That hereafter, until the final adjournment of this Conference, all speeches shall be limited to five minutes, unless the time be extended by a vote of the body.

C. H. BRIGGS,
E. O. WATSON.

Leave of absence was granted R. W. Tucker, clerical delegate from the Louisiana Conference, and C. H. Duty, lay delegate from the Kentucky Conference. R. W. Tucker and C. H. Duty granted leave of absence.

James Kilgore, clerical alternate from the Texas Conference, was recognized and seated in place of Seth Ward. J. Kilgore seated.

Jerome Duncan, clerical alternate from the Northwest Texas Conference, was recognized and seated in place of H. A. Boaz. Jerome Duncan seated.

A. P. Few, clerical alternate from the Little Rock Conference, was recognized and seated in place of James Thomas, for this morning's session. A. P. Few seated.

J. M. Henry, clerical alternate from the Louisiana Conference, was recognized and seated in place of R. W. Tucker. J. M. Henry seated.

J. B. McGehee, of the South Georgia Conference, presented the following resolution: Resolution on final adjournment.

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Resolved, That Monday, 11 A.M., be fixed as the hour for final adjournment of this General Conference.

J. B. McGEHEE,
W. C. LOVETT,
And others.

Laid on table.

Paul Whitehead, of the Virginia Conference, moved that the resolution be tabled, and the motion prevailed.

Sifting of calendar completed.

E. W. Alderson, of the North Texas Conference, announced that the committee appointed to sift the calendar had done its work, and that the revised calendar was in the hands of the Secretary.

Protest against action on restatement of faith.

W. E. Williams, of the Northwest Texas Conference, asked to have read and spread on the Journal a protest against the action of the Conference relative to the restatement of faith. The protest is spread on the Journal as follows:

PROTEST AGAINST THE ACTION OF THE CONFERENCE ON THE NEW STATEMENT OF FAITH.

To the General Conference of the Methodist Episcopal Church South.

Dear Brethren: This protest against the action of the Conference touching the matter of the restatement, or to use the now world-accepted synonym of this word, "revision," of our Articles of Faith, is made, not for the sake of notoriety, nor yet in a spirit of refusal to submit to the vote of the majority.

Those who sign this paper yield, as members of this body, to the vote of the majority, but as individuals representing a large minority, a minority which increased by a few votes would have been the majority, feel that it is not only their right, but their duty, to set forth their reasons why they believe this radical and unexpected legislation is unwise.

Those who sign this paper believe that a great calamity has befallen our Church. On no matter less important than one affecting the very foundations upon which our Church is built would we enter this protest.

We believe that great harm will come to our Church from this action, for the following reasons:

First. There was no demand made for the action as taken. Upon the convening of this Conference, the question had never been suggested to the Church at large.

If it had ever been considered theretofore, as a matter for legislation, its authors had kept it as a secret from the great heart of the Church. A few days are not sufficient for the consideration and decision of such a momentous question. It is hasty legislation.

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Protest against action on restatement of faith.

Second. This matter having been enterprised unadvisedly and suddenly, and without preparation for it, by the great body of our Methodism, will cause ceaseless discussion and a spirit of unrest throughout the bounds of the Church.

In every hamlet, in every country church in our great cities, everywhere, discussion, argument, and wrangling will take the place of worship.

From Maryland to Florida, from the Carolinas across the continent to the Pacific, will the Church be confused. Friends will divide on the question, father will differ from son, and brother will take sides against brother. Already the General Conference is almost equally divided; delegations are divided as nothing before ever estranged them; even our College of Bishops is not a unit; and our people will become followers of the Pauls and Apolloses among the leaders, and the Church will be stirred as never before. Each Annual Conference will take action in the matter, some for, some against, and thus the conflict will continue for four years. Let it be understood that this is not a difference on an unimportant matter; differences of judgment among brethren on matters of Church government do not bring discord, they affect only forms, but here we differ, unalterably, upon the very foundation of our faith.

Third. Conceal the matter as we may, this General Conference believes, the Church will believe, and the world, through the press, has already asserted, that this movement emanates from and is largely supported by those in charge of our Church schools. If it should be admitted that this belief is unfounded, yet the evil has been done and will increase as this impression takes hold of the people. In endowments and patronage our schools will suffer.

Right well did Bishop Wilson say: "This air is full of discord and the notes of dissonance are jarring upon our ears from day to day; many of our young men, going into our theological schools, do not know exactly where they stand; yes, and do not know when they come out."

Keeping this statement in mind, and taking in connection therewith the statement of the author of the resolution, who, when referring to our Articles of Faith, says, "I for one believe that they have served their purpose," and that they should take their place in our history of Christian doctrine, and that they are now inadequate, and that they should be superannuated, and that they are insufficient in the hands of our teachers of theology—then we say that no other conclusion can be reached than this, that if left to our schools the whole number would be relegated as sixteenth century, worn-out history, and our

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schools must bear the burden of this legislation and suffer permanent hurt.

Protest against action on restatement of faith.

Fourth. We assert that the foregoing considerations are sufficient to convince any reasonable mind, unless there is such a necessity for the revision as would make the end justify the means, even if great temporary harm should come to the Church. Now let us see as to this necessity.

Evidently in the mind of the author there is necessity for the revision, for in the preamble to the resolution prepared deliberately and premeditatedly he says that he does not believe that the Articles meet the existing needs of the Church. Even his most ardent supporters could not agree with him and say that they trust that we shall not put any sort of adverse judgment upon the Twenty-five Articles. He believes they have served their purpose, but in order to carry the report to victory accepts the amendment to strike out the strongest expression in the paper, and at once the author and his supporters take the defensive in the argument and profess undying love and faith in the very things that they had stated were not sufficient.

Bishop Wilson answers the whole matter when he says: "I am perfectly satisfied with the Articles as we have them. I think they will satisfy the faith of the world for many years to come." There is no necessity for this revision. It is yielding to the spirit of the age. The most earnest advocate of the measure says, "A revision of creeds is the order of the day," and he wants us to join in the novelty.

Fifth. The adoption of the report of the committee is violative of the sixth restrictive rule, in this, that it is a misapplication of the produce of the Publishing House to use the same for the payment of the expenses of such a commission, and the action should be vetoed by the bishops.

We respectfully ask that this protest be entered in the Journal of this Conference.

FRANK RICHARDSON,	J. T. MCKEOWN,
W. ERSKINE WILLIAMS,	J. G. PUTMAN,
JOHN W. BOSWELL,	H. M. DU BOSE,
H. B. REAMS,	GEORGE H. LAMAR,
C. H. MORRIS,	FORREST J. PRETTYMAN,
T. T. FISHBURNE,	ALLEN L. ANDREWS,
J. M. MOORE,	W. J. SIMS,
T. W. ADAMS,	J. S. MCINTYRE,
B. R. BOLTON,	N. L. LINEBAUGH,
J. T. SMITH,	C. M. ARMSTRONG,
T. S. GARRISON,	JOHN A. ANDERSON,
JOHN H. MCLEAN,	ARTHUR B. PUGH,

W. S. LAGRONE.

MAY 19. FIFTEENTH DAY.

The following response from the General Assembly of the Southern Presbyterian Church was received, and, on motion of A. F. Watkins, of the Mississippi Conference, placed on record as follows:

Response from Presbyterian Assembly.

GREENVILLE, S. C., May 18, 1906.

The General Conference of the Methodist Episcopal Church, South, Birmingham, Ala.

The General Assembly of the Presbyterian Church in the United States sends greetings. Read Ephesians iii. 7-21.

(Signed.) ALLEN G. HALL, *Moderator.*
W. G. ALEXANDER, *Stated Clerk.*

Committee appointed to reply to protest against restatement of faith.

W. F. Tillett, of the Tennessee Conference, moved that C. M. Bishop, O. E. Brown, and J. H. Scruggs be appointed a committee in behalf of the majority to reply to the protest signed by W. E. Williams and others, and that the reply be spread on the Journal.

On motion, the previous question was ordered, and the motion prevailed.

Pepper's resolution on Children's Day Fund.

J. R. Pepper, of the Memphis Conference, arose to a question of privilege, and offered the following resolution:

***Resolved*, That the appropriation of Children's Day Fund for founding a chair of Religious Pedagogy and Sunday Schools in Vanderbilt University do not apply to this Children's Day of 1906.**

(Signed.) J. R. PEPPER,
WILLIAM THOMPSON.

Rules suspended and resolution adopted.

James Cannon, Jr., of the Virginia Conference, moved that the rules be suspended and the resolution put upon its passage. The motion prevailed, and the resolution was adopted.

C. B. Moseley seated.

C. B. Moseley, of the Japan Mission Conference, was recognized and seated in place of S. H. Wainright.

Greetings to Cumberland Presbyterian Assembly.

John M. Moore, of the North Texas Conference, presented the following resolution, which, under a suspension of the rules, was adopted:

***Resolved*, That the Secretary be instructed to send fraternal greetings to the General Assembly of the Cumberland Presbyterian Church now in session in Decatur, Ill.**

(Signed.) JOHN M. MOORE,
H. M. DU BOSE.

Telegram sent in behalf of Conference.

The Secretary sent the following telegram in behalf of the Conference:

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BIRMINGHAM, ALA., May 19, 1906.

General Assembly of the Cumberland Presbyterian Church, Decatur, Ill.

The General Conference of the Methodist Episcopal Church, South, sends fraternal greetings. Hebrews xiii. 8.

A. F. WATKINS, *Secretary.*

Standing committees called.

The list of standing committees was called for reports, and the following were presented:

Report No. 6 on Education taken out of order and adopted.

Report No. 6 of the Committee on Education was read.

R. G. Waterhouse, of the Holston Conference, moved that the report be taken out of its order and put upon its passage, and the motion prevailed.

On motion of R. G. Waterhouse, of the Holston Conference, the report was adopted as follows:

COMMITTEE ON EDUCATION, REPORT NO. 6.

Your Committee on Education nominates for election the following Board of Education for the ensuing quadrennium: Bishop C. B. Galloway, Bishop James Atkins; J. H. Kirkland, Tennessee Conference; W. W. Smith, Virginia Conference; John C. Kilgo, North Carolina Conference; W. B. Murrah, North Mississippi Conference; T. E. Sharp, St. Louis Conference; H. C. Pritchett, Texas Conference; H. N. Snyder, South Carolina Conference; John Massey, Alabama Conference; C. E. Dowman, North Georgia Conference; W. R. Webb, Tennessee Conference; H. P. Hamill, Baltimore Conference; R. G. Waterhouse, Holston Conference; S. G. Thompson, Indian Mission Conference; B. B. Price, Montana Conference; W. E. Vaughan, Pacific Conference.

Respectfully submitted:

R. G. WATERHOUSE, *Chairman.*
JOHN M. MOORE, *Secretary.*

Report No. 17 on Missions adopted, under suspension of rules.

Report No. 17 of the Committee on Missions was read. On motion of O. E. Brown, of the Missouri Conference, the rules were suspended and the report put upon its passage.

On motion, the report was adopted as follows:

COMMITTEE ON MISSIONS, REPORT NO. 17.

Your Committee on Missions nominate the following Board of Missions: Bishop A. W. Wilson, President; Bishop James Atkins, Vice President; Revs. G. W. Mathews, South Georgia Conference; J. H. McLean, North Texas Conference; Horace Bishop, Northwest Texas Conference; B.

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F. Lipscomb, Virginia Conference; R. H. Willis, North Carolina Conference; C. M. Bishop, Missouri Conference; G. B. Winton, Mexican Border Mission Conference; J. T. Daves, North Georgia Conference; F. S. H. Johnston, Arkansas Conference; S. L. Dobbs, North Alabama Conference; A. F. Watkins, Mississippi Conference; M. L. Carlisle, South Carolina Conference; F. S. Parker, Louisiana Conference; J. W. Perry, Holston Conference; E. P. Ryland, Los Angeles Conference; Messrs. W. R. Hays, Paducah, Ky.; W. W. Ball, Maysville, Ky.; F. A. Critz, West Point, Miss.; Murry Carlton, St. Louis, Mo.; T. L. Herbert, Nashville, Tenn.; W. R. Cole, Nashville, Tenn.; Thomas S. Weaver, Nashville, Tenn.; T. T. Fishburne, Roanoke, Va.; J. B. Green, Opelika, Ala.; M. O. Hughes, Bowling Green, Ky.

Respectfully submitted:

O. E. BROWN, *Chairman.*
J. W. PERRY, *Secretary.*

Report No. 6 on Temperance read and adopted.

Report No. 6 of the Committee on Temperance was read.

On motion of James Cannon, Jr., of the Virginia Conference, the rules were suspended and the report put upon its passage.

On motion of James Cannon, Jr., of the Virginia Conference, the report was adopted as follows:

COMMITTEE ON TEMPERANCE, REPORT NO. 6.

Your Committee on Temperance, to whom were referred resolutions signed by James Cannon, Jr., and T. J. Barham, of the Virginia Conference, in reference to the sale of intoxicating liquors by employees of the government, or on places under its control, respectfully recommend concurrence in said resolutions. They are as follows:

"Whereas, a large number of the citizens of the United States are opposed to the traffic of intoxicating liquors for beverage in any form.

"*Resolved*, 1. That this General Conference, representing over one and a half million of members, hereby places itself on record as being unalterably opposed to any legislation which will permit intoxicating liquors to be sold for beverage purposes on any premises owned or leased by the United States Government, or by any officers or employees of said government.

"*Resolved*, 2. That a copy of these resolutions be transmitted to the President of the United States Senate and

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to the Speaker of the House of Representatives, to be committed by them to the bodies over which they respectively preside."

(Signed.) E. B. CHAPPELL, *Chairman.*
PERRY S. RADER, *Secretary.*

Report No. 10 on Finance read and adopted.

Report No. 10 of the Committee on Finance was read, and, on motion of T. S. Garrison, of the Texas Conference, the rules were suspended and the report put upon its passage.

On motion of J. A. Anderson, of the Arkansas Conference, the previous question was ordered.

The report was not adopted by a vote of 53 for, 115 against.

Report Nos. 4 and 5 on Federation placed on calendar.

Report No. 4 of the special committee on Federation was read and placed on the calendar.

Report No. 5 was read and placed on the calendar.

Report No. 6 on Federation read and adopted.

Report No. 6 was read.

On motion of Collins Denny, of the Baltimore Conference, the rules were suspended and the report put upon its passage and adopted as follows:

COMMITTEE ON FEDERATION, REPORT NO. 6.

The item in the Episcopal Address on the Interchurch Conference on Marriage and Divorce was before your committee; and they would cordially commend the purpose of this Conference in cultivating the growing spirit of so many Churches in emphasizing the sacredness of marriage as "first among the institutions of God for man, and as foremost among the sanctities of life." The position of our own Church on the divorce question has never been in any doubt, and we are glad to unite with other Churches in stimulating national interest in correcting existing evils. The attention of our people is called to this important question, and the literature published by the officers of the Interchurch Conference will be found to contain valuable information. Our bishops are requested to take such action as may be needed for the proper representation of our Church in all the work of this Interchurch Conference.

(Signed.) COLLINS DENNY, *Chairman.*
JOHN R. NELSON, *Secretary.*

Report No. 7 on Federation read and adopted.

Report No. 7 of the Committee on Federation was read.

On motion of Collins Denny, of the Baltimore Con-

ference, it was put upon its passage and adopted as follows:

COMMITTEE ON FEDERATION, REPORT NO. 7.

Your Committee on Federation recommends the appointment of the following commission to carry out the provisions of the resolution in reference to our German work: one of our bishops, to be selected by the College of Bishops; Rev. W. R. Lambuth, Rev. A. E. Rector, Rev. Jno. R. Nelson, and S. R. Hay.

(Signed.) COLLINS DENNY, *Chairman.*
JOHN R. NELSON, *Secretary.*

Report No. 8 on Federation read and adopted.

Report No. 8 of the Committee on Federation was read.

Collins Denny, of the Baltimore Conference, moved that it be put upon its passage. The motion prevailed, and the report was adopted as follows:

COMMITTEE ON FEDERATION, REPORT NO. 8.

Your Committee on Federation recommends the election of the following as the Commission on Federation: Bishop A. W. Wilson, Bishop E. E. Hoss, Bishop James Atkins, Rev. J. H. Dye, Rev. W. L. Nelms, Rev. Frank M. Thomas, Professor R. W. Jones, Professor E. B. Prettyman, Hon. Samuel B. Adams.

Respectfully submitted:

(Signed.) COLLINS DENNY, *Chairman.*
JOHN R. NELSON, *Secretary.*

Report on nomination of Book Committee adopted.

The special committee on nomination of the Book Committee presented its report.

John O. Willson, of the South Carolina Conference, moved that the report be put upon its passage, and the report was adopted as follows:

Your committee appointed to nominate the Book Committee for the ensuing quadrennium recommend the following persons: Collins Denny, W. C. Dibrell, O. E. Brown, J. B. Morgan, J. B. Ransom, Paul Whitehead, James Cannon, Jr., J. M. Mason, R. A. Child, R. W. Millsaps, J. L. Nelson, E. C. Reeves, Sidney Bass.

Respectfully submitted:

G. C. RANKIN, *Chairman.*
J. A. BURROW, *Secretary.*

The committee appointed to nominate the Committee of Arrangements for the Entertainment of the General Conference of 1910 presented its report.

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T. W. Adams, of the Mississippi Conference, moved that the rules be suspended and the report put upon its passage. The motion prevailed, and the report was adopted as follows:

Report on nomination of Committee of Arrangements for next General Conference adopted.

Your Committee on Nominations for the Committee of Arrangements for the General Conference of 1910 beg leave to offer the following nominations: R. W. Millsaps, B. F. Lipscomb, John O. Willson, C. M. Bishop, J. M. Robertson.

Respectfully submitted:

JOHN M. MOORE, G. D. SHANDS,
JOHN L. WHEAT, R. A. CHILD.
JOHN R. NELSON,

Report No. 3 on Missions amended by consent.

O. E. Brown, of the Missouri Conference, asked that unanimous consent be given for the insertion of amendments to Report No. 3 of the Committee on Missions. Unanimous consent was granted, and the report was amended as follows:

Amend item 3 by adding: "*Provided*, that whenever matters relating to the woman's work are to be acted upon by the Executive Committee of seven, the President or Secretary of the Woman's Board shall have notice, and shall have the right to be present and to be heard."

Amend item 5 by adding: "*Provided*, that either the President or Secretary of the Woman's Board shall be a member of the Committee on Candidates of the Board of Missions."

Calendar taken up.

The calendar was taken up.

Dr. Matthew takes leave of Conference.

Rev. W. S. Matthew, D.D., Fraternal Delegate from the Methodist Episcopal Church, took his leave of the Conference.

Report No. 3 on Colportage read.

Report No. 3 of the Committee on Colportage was read.

Amendment offered.

Bascom Anthony, of the South Georgia Conference, offered an amendment.

A. J. Lamar addresses Conference.

A. J. Lamar, of the Alabama Conference, one of the Publishing Agents, addressed the Conference in favor of the report. On motion, his time was extended.

Alderson's substitute.

E. W. Alderson, of the North Texas Conference, offered a substitute for the report.

Howard's point of order sustained.

H. C. Howard, of the North Alabama Conference, rose to a point of order, that the substitute of E. W. Alderson was out of order, because introducing new business. The Chair sustained the point of order.

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On motion, the previous question was ordered.

Previous question ordered.

The vote being taken on the amendment, it did not prevail.

Amendment fails.

J. M. Barcus, of the Northwest Texas Conference, moved that the report be adopted as follows, and the motion prevailed:

Report adopted.

COMMITTEE ON COLPORTAGE, REPORT NO. 3.

The Committee on Colportage, after the consideration of the resolution on Conference Colporters, presented by Bascom Anthony and J. H. Scruggs, of the South Georgia Conference, recommend nonconcurrence.

W. R. LAMBUTH, *Chairman.*
H. C. HOWARD, *Secretary.*

Report No. 4 of the Committee on Education was taken from the calendar and, on motion, adopted as follows:

Report No. 4 on Education adopted.

COMMITTEE ON EDUCATION, REPORT NO. 4.

Your committee have had before them that portion of the Episcopal Address which reads as follows: "We are informed that memorials will be before you from certain Annual Conferences bearing upon the whole question of the relation of Vanderbilt University to the Church. You will, of course, give them your careful consideration. In the same connection we desire to call your attention to the action taken by the General Conference of 1898 on a memorial from the Board of Trust. If for any reason, or in any respect, that action has failed of accomplishing the end in view, it may be well for you to take whatever steps are necessary to give it due effect."

We have also had before us memorials from the North Mississippi Conference, and the Alabama Conference, requesting the General Conference to inquire into the Church's ownership and control of Vanderbilt University, and the charter rights of the bishops therein. Also a memorial from the Tennessee Conference asking the General Conference to inquire into the status of the proposed charter and to counsel with the Board of Trust thereon.

We have made careful inquiry into the legal history of Vanderbilt University, and have ascertained the following facts. In the year 1872 certain representatives of the Memphis, Tennessee, North Mississippi, White River, North Alabama, Mississippi, Louisiana, and Little Rock Conferences issued a charter for the Central University of the Methodist Episcopal Church, South. Resolutions which had

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Report No. 4 on Education.

been passed by the delegates of said Conferences at a convention held in the city of Memphis on January 24, 26, and 27, 1872, were made a part of the charter. Resolution 9 read as follows: "That the bishops of the Methodist Episcopal Church, South, be and are hereby requested to act as a board of supervision of the university or any of its departments, and jointly with the Board of Trust to elect officers and professors, and prescribe the course of study and the plan of government." In 1873 this charter was amended by changing the name and style of the institution to the Vanderbilt University.

Until his death in 1889, Bishop H. N. McTyeire, who possessed, by a special provision, veto power over acts of the Board of Trust, was President of the Board and the chief representative of the bishops in the management of the university. Upon his death, the bishops as a body began acting conjointly with the Board of Trust. In 1894 all the bishops were, by a by-law of the Board of Trust, made *ex officio* members of the same. Three years later the charter Conferences, and also the Louisville, which had become a patronizing Conference, were asked by the Board of Trust to surrender their rights of representation in the Board and to convey the same to the General Conference of the Methodist Episcopal Church, South. The General Conference of 1898 approved this action and declared that said control should pass when the consent of all patronizing Conferences should be attained and "the necessary legal steps taken." The consent of these Conferences was obtained, but so far no legal steps have been taken. In 1905 at a meeting of the Board of Trust the by-law of 1894, which made the bishops *ex officio* members of the Board, was rescinded. The Board of Trust then elected to membership the five senior bishops, with no provision as to their successors.

There can be no question as to the ownership of the university by the Methodist Episcopal Church, South, or as to the charter rights of all the bishops, but in view of certain questions which must be decided, we recommend the appointment by the General Conference of a commission of five laymen of the Methodist Episcopal Church, South, to act as follows:

First. To inquire into and determine the present relation of the Vanderbilt University to the Methodist Episcopal Church, South.

Second. To take legal steps, if necessary, to perfect the transfer of the university from the patronizing Conferences to the General Conference of the Methodist Episcopal Church, South.

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Report No. 4 on Education.

Third. To define the charter rights of the bishops of the Methodist Episcopal Church, South, and when so defined the bishops are hereby instructed to enter on the same.

Fourth. We recommend that the commission be composed of the following gentlemen: Judge Edward O'Rear, Frankfort, Ky,; Judge John Rich, Slater, Mo.; Judge E. D. Newman, Woodstock, Va.; Judge Joseph A. McCullough, Greenville, S. C.; and the Hon. Creed Fulton Bates, Chattanooga, Tenn. The commission shall have power to fill any vacancy in its membership.

Fifth. This commission is instructed to proceed in this matter as early as possible, and they shall communicate the result of their deliberations simultaneously to the College of Bishops, the Board of Trust of the Vanderbilt University, and the General Board of Education; and when their decisions are so announced, they shall become operative at once.

Sixth. The General Secretary of the Board of Education shall act as Secretary of this commission, to notify its members of their appointment, to conduct all necessary correspondence, and to gather all available data bearing upon the above matters.

Seventh. We recommend that the expenses of this commission be paid by the General Board of Education.

Touching the memorial from the Tennessee Conference, which requested this General Conference to inquire into the status of the proposed charter and to counsel with the Board of Trust, we report that we have been informed by the representatives of the Board that "no action for amending the charter is pending, and that nothing can be done at any time in the future without unanimous consent of the members of the Board." We recommend that in case of any future charter or amendment the present existing rights of the Methodist Episcopal Church, South, and the bishops thereof be preserved.

Respectfully submitted:

R. G. WATERHOUSE, *Chairman.*
JOHN M. MOORE, *Secretary.*

Report No. 11 on Revisals—item 4, section A, read.

Report No. 11 of the Committee on Revisals was taken from the calendar, and item 4, section "A," was read.

Alderson's substitute.

E. W. Alderson, of the North Texas Conference, presented a substitute.

Motion to extend time.

J. R. Pepper, of the Memphis Conference, moved that the time be extended five minutes in order that E. W. Alderson might conclude his speech.

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C. M. Bishop, of the Missouri Conference, moved a substitute for the entire matter.

Bishop's substitute for entire matter.

A. L. Andrews, of the Alabama Conference, moved the previous question, and the motion prevailed.

Previous question ordered.

The vote was taken on the substitute of C. M. Bishop, and it was adopted by a vote of 113 to 73, as follows:

Bishop's substitute adopted.

Inasmuch as various papers concerning changes in our Ritual have been presented to this General Conference; and inasmuch as such revision, if made, should be made with the greatest care and after thorough consideration,

***Resolved*, That a commission of five members be appointed by the bishops to take this whole matter under consideration, and report to the next quadrennial session of the General Conference.** C. M. BISHOP, S. P. CRESAP, O. E. BROWN, B. D. SIPPLE.

Conference to meet in afternoon.

J. M. Barcus, of the Northwest Texas Conference, moved that when we adjourn, we adjourn to meet at three o'clock this afternoon; and the motion prevailed.

Changes in preaching appointments.

Changes were made in the appointments for public worship on Sunday, May 20, as follows:

FIVE POINTS—W. B. Palmore, 8 P.M.

WESTMINSTER PRESBYTERIAN—J. D. Hammond, 8 P.M.

FAIRVIEW METHODIST—H. P. Adams, 8 P.M.

AVONDALE BAPTIST—James A. Anderson, 11 A.M.

CUMBERLAND PRESBYTERIAN—G. W. Wilson, 11 A.M.; T. E. Sharp, 8 P.M.

VINE STREET PRESBYTERIAN—C. L. McCausland, 8 P.M.

J. R. Pepper will talk to the Sunday-school teachers at St. John's at 10 A.M.

PARK AVENUE BAPTIST—J. E. Harrison, 8 P.M.

FIRST BAPTIST—John F. Goucher, lecture on Robert Morrison, 8 P.M.

ENSLEY M. E. CHURCH, SOUTH—E. G. B. Mann, 8 P.M.

ENSLEY CUMBERLAND PRESBYTERIAN—C. M. Coppedge, 8 P.M.

ST. PAUL—C. M. Bishop, 11 A.M.

WEST END M. E. CHURCH, SOUTH—J. A. Clifton, 8 P.M.

ELEVENTH AVENUE M. E. CHURCH, SOUTH—J. H. Stevenson, 11 A.M.; T. W. Lewis, 8 P.M.

Committee change.

E. A. Bonnell, of the Indian Mission Conference, was assigned to the Committee on Church Extension in place of T. F. Brewer.

Adjournment.

A. F. Watkins, of the Mississippi Conference, moved

that the Conference adjourn, and the motion prevailed. Conference adjourned with the doxology, and benediction pronounced by Bishop Duncan.

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AFTERNOON SESSION.

Conference met pursuant to adjournment at 3 P.M., Bishop Duncan in the chair.

Conference meets.

Religious service, consisting of singing hymn No. 2,

Religious service.

> Come, thou almighty King,
> Help us thy name to sing,

and prayer, was led by John M. Moore, of the North Texas Conference.

Bishop Galloway took the chair.

Bishop Galloway presides.

The calendar was taken up.

Calendar taken up.

Report No. 7 of the Committee on Education was read and, on motion, adopted as follows:

Report No. 7 on Education adopted.

COMMITTEE ON EDUCATION, REPORT NO. 7.

Your committee having had under consideration a resolution, signed by certain delegates of the Holston Conference and others, asking that such action be taken by this General Conference as shall enable our General Board of Education to lead the Church in a movement for the progressive betterment of our homes as institutions of religious nurture, report as follows:

First. We recommend a change in the first sentence of paragraph 425, Article X., of the Discipline, by inserting after "Christian education" the words "in our homes and schools," making the sentence read, as amended, "The Board shall gather statistics, and shall prepare, publish, and distribute tracts and other documents calculated to advance the cause of Christian education in our homes and schools, and shall have control of all our work on behalf of the Colored Methodist Episcopal Church in America."

Second. We recommend that the Board, through its Corresponding Secretary or other agency, secure as early as possible in the coming quadrennium some pamphlet literature calculated to serve as aids to parents and pastors in child study, family worship, and religious instruction of children.

Third. We recommend that the Corresponding Secretary of our General Board bring to the attention of every Annual Conference Board of Education the importance of the home as an institution of Christian nurture, enlisting as early and effectively as possible their coöperation.

(Signed.) R. G. WATERHOUSE, *Chairman.*
JOHN M. MOORE, *Secretary.*

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The report of the special committee on Statistical Blanks was taken from the calendar and, on motion, adopted as follows:

Report on Statistical Blanks adopted.

REPORT OF SPECIAL COMMITTEE ON STATISTICAL BLANKS.

Your Committee on Blanks for Statistical Reports to the Annual Conferences have given careful consideration to the several memorials and resolutions concerning blanks referred to them.

We recommend the adoption of the following statistical form for reports to the Annual Conferences:

Statistical Report ..... year ..... Conference.

Table No. 1.—Membership, Baptisms, and Church Property.

.....Charge, ...District, ...Preacher in Charge.

No. local preachers; No. members reported last year; No. additions on profession of faith; No. additions by certificate and otherwise; present total membership; adults baptized; infants baptized; societies in the charge; houses of worship; value of houses of worship; indebtedness on houses of worship; No. parsonages; value of parsonages; indebtedness on parsonages; value of other church property; amount expended on church property; No. of churches damaged or destroyed; amount of such damages; amount of insurance carried; amount of premiums paid; amounts collected on losses.

Table No. 2.—Epworth Leagues, Sunday Schools, and Woman's Work.

.....Charge, ...District, ...Preacher in Charge.

No. Senior Leagues, and membership; No. Junior Leagues, and membership; total membership of Leagues; amounts raised by Leagues for missions; for other objects; total amount raised by Leagues. No. Sunday schools; No. officers and teachers; No. scholars enrolled during the year; amounts raised by the Sunday schools for missions, Children's Day, other objects; total amount raised by Sunday schools. No. Woman's Foreign Missionary Societies, and No. of members of these societies; No. of Woman's Home Mission Societies, and No. of members of these societies; amount raised by each of these, and aggregate amount raised by both societies.

Table No. 3.—Financial.

.....Charge, ...District, ...Preacher in Charge.

Amounts assessed and paid to presiding elder, preacher in charge, bishops, Conference claimants, Foreign Missions, Domestic Missions, Church Extension, Education, American Bible Society, delegates to General Conference, endowment

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for superannuated preachers; three blanks for miscellaneous or special assessments or collections, amount raised for other objects not elsewhere reported, total of finance table, and grand total composed of all items from tables 1, 2, and 3.

We submit herewith as a part of this report a model for these blanks, to be printed in duplicate on one page, instead of three as heretofore, and so perforated as to allow the preservation of the original as a stub for record while the duplicate is detached for the Statistical Secretary of the Annual Conference.

FITZGERALD SALE PARKER, *Chairman.*
E. O. WATSON, *Secretary.*

Report No. 6 on Sunday Schools adopted.

Report No. 6 of the Committee on Sunday Schools was read and adopted as follows:

COMMITTEE ON SUNDAY SCHOOLS, REPORT NO. 6.

Your Committee on Sunday Schools respectfully recommend for election as members of the General Sunday-school Board the following: John R. Pepper, of the Memphis Conference; John O. Willson, of the South Carolina Conference; B. M. Burgher, of the North Texas Conference; M. L. Walton, of the Baltimore Conference; George M. Napier, of the North Georgia Conference.

Respectfully submitted:

(Signed.) JOHN O. WILLSON, *Chairman pro tem.*
GEORGE M. NAPIER, *Secretary.*

Report No. 12 on Revisals read.

Report No. 12 of the Committee on Revisals was read.

Minority report presented.

Z. T. Bennett, of the White River Conference, presented a minority report.

Previous question ordered.

James Cannon, Jr., of the Virginia Conference, moved the previous question, and the motion prevailed.

Minority report rejected.

The vote was taken on the minority report and it was not adopted, 53 votes being cast in the affirmative and 84 in the negative.

Original report adopted.

On motion, the original report was adopted as follows:

COMMITTEE ON REVISALS, REPORT NO. 12.

We have considered several memorials proposing amendments to paragraph 77 of the Discipline, and we recommend the following amendment, to wit: After the word "preach" in the fifth line from the bottom add the words, "and to recommend proper persons to the Annual Conference for admission on trial," so that the paragraph as amended shall read as follows: "They shall serve until the

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ensuing Annual Conference, and, in cases of absolute necessity, shall have the power, by unanimous vote, on thorough examination on the prescribed course of study, to license proper and duly recommended persons to preach, and to recommend proper persons to the Annual Conference for admission on trial."

(Signed.) GROSS ALEXANDER, *Chairman.*
Z. T. BENNETT, *Secretary.*

Report No. 3 on Finance adopted.

Report No. 3 of the Committee on Finance was read and adopted as follows:

COMMITTEE ON FINANCE, REPORT NO. 3.

We herewith return to the General Conference the report of the Board of Trustees referred to us, with its accompanying recommendations, which we ask shall be spread upon the Journal. In accordance with the recommendations in said report, your committee respectfully recommend that the Board of Trustees of the Methodist Episcopal Church, South, be increased from eight to ten members. Your committee further recommend that John L. Nolen be elected a member of said Board for the term for four years to fill out the unexpired term of Jordan Stokes, Esq., resigned. We further recommend that Rev. B. F. Lipscomb, Rev. Anson West, Mr. W. S. Baker, Mr. D. C. Scales, and Rev. J. A. Burrow be elected members of said Board for the term of eight years, and Mr. Thomas S. Weaver for the term of four years.

Respectfully submitted:

(Signed.) T. S. GARRISON, *Chairman.*
GEORGE J. LEFTWICH, *Secretary.*

Report of Board of Trustees.

REPORT OF BOARD OF TRUSTEES.

As required by the Discipline, the Board of Trustees of the Methodist Episcopal Church, South, respectfully submits its quadrennial report as follows:

Under date of April 14, 1892, Robert D. White, of Fairmont, W. Va., made a will, probated April 10, 1893, in which, after a few minor legacies and bequeathing to his wife a lifetime interest in all his property, he directed that, after his wife's death, his executor should sell all his property and give the proceeds of the same to the Methodist Episcopal Church, South, to be used according to the usages and customs of said Church, except that one-half of the said sum, whatever it might be, should go into the fund for worn-out ministers, and the other half be used for missionary purposes.

The executor of said will filed a bill to have the will

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Report of Board of Trustees.

construed, thereupon the Board of Trustees employed counsel to represent the Church. The case was decided against the Church, the Board of Missions sharing the small expenses incurred by the suit.

The late George M. Jones, of Lynchburg, Va., under date of June 18, 1902, after making various other legacies, willed that the sum of ten thousand dollars be paid to "the Board of Trustees" of the Methodist Episcopal Church, South, to be received and expended by said Board and their successors for the equal benefit of Foreign and Domestic Missions, in such manner as the Virginia Conference of said Church might direct.

The will was contested, and after being in litigation for some time the Board of Trustees authorized and requested one of its members to act in connection with the counsel in securing the best possible settlement of the case, as a compromise of the case had been advised. The sum of $2,500 was obtained, $500 paid as lawyers' fees, $1,000 paid to the Treasurer of the Board of Missions of the Virginia Conference, and by direction of the same Conference the remaining $1,000 was paid to J. D. Hamilton, Treasurer of the Board of Missions and applied to Granbery College, Brazil.

Mrs. J. A. Henry, of Montgomery, Ala., made a bequest of six hundred dollars through the Board, as follows: Two hundred dollars to be paid to Dexter Avenue Methodist Episcopal Church, South; two hundred dollars to be paid to the Missionary Society of Court Street Church; and two hundred dollars to be paid to the Treasurer of the Alabama Conference for Conference claimants; all of which was paid as directed.

Superannuate Endowment Fund.

The Board of Trustees of the Methodist Episcopal Church, South, as the custodian of the Endowment Fund for superannuated preachers and the widows and orphans of deceased preachers, provided for by action of the last General Conference, would report as follows touching this connectional interest:

Authorized and instructed to employ such agents or agencies as might be considered judicious, the Board of Trustees accordingly secured the services of Rev. A. F. Watkins, D.D., of the Mississippi Conference, as Field Agent. Beginning September 1, 1902, he continued until January 1, 1905, visiting Annual and District Conferences, and also individual churches, representing with ability and success this great cause, securing by far the larger part of the subscriptions and contributions made to the

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Report of Board of Trustees.

fund. Having completed the visitation of the Annual Conferences, Dr. Watkins thought it advisable to offer his resignation, which he did, and which the Board with some hesitation accepted.

From January 1 to November 1, 1905, there was no agent in the field. At the latter date the Secretary-Treasurer was charged with the additional duties of the agency. Beginning at once the Conference visitations, and later going to various churches, he has met in most instances with gratifying encouragement, the fund during this six months having increased something over ten thousand dollars.

The Secretary is making special effort this year to help the pastors, our legitimate and useful agents in all Church enterprises, to carry out the wise provision of presenting the claims of this fund to all of our churches, receiving voluntary contributions to the same.

Letters are addressed to preachers in charge and presiding elders, urging the importance of this matter, to which it is hoped they will give practical attention. A very small average collection would bring to the fund $40,000 or $50,000 per annum.

It is considered right and proper that mention be made of the fact that the former Secretary-Treasurer, Mr. D. C. Scales, served the Board faithfully and efficiently for two years and more, doing much laborious service and refusing any compensation for his work.

FINANCIAL STATEMENT OF BOARD OF TRUSTEES OF METHODIST EPISCOPAL CHURCH, SOUTH.

Cash received from all sources		$ 90,923 12
Expenses	$11,432 38	
Amount of loans	76,256 67	
Cash on hand	3,234 07	
	$90,923 12	
Notes on hand	$93,849 75	
Open subscriptions	11,452 10	
Total amount of subscriptions unpaid		$105,346 85
Total amount received and subscribed from all sources		196,269 97
From which deduct amount of expenses		11,432 38
Net assets		$184,837 59

These contributions are from the various Conferences, with the exception of $4,000 set apart last May by the Book

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Report of Board of Trustees.

Committee as proceeds of the Publishing House; $1,000 a bequest of the late Mr. Green T. Dodd, of Atlanta, Ga.; and interest on invested funds and past due notes, amounting to $5,996.99.

Loans are made from this fund only on improved real estate, 40 per cent. of the appraised value, and secured by first mortgage. As is seen, practically all the funds are loaned, and we are glad to be able to state at an average of more than 6 per cent. per annum.

Will the General Conference permit the Board to suggest in closing that with the coöperation of pastors and presiding elders, and by having access to our stronger churches at opportune times to present the claims of this connectional enterprise, we are confident of gratifying success?

Jordan Stokes, Esq., who at the last session of the General Conference was elected a member of this Board for eight years, resigned, and the Board elected John L. Nolen, Esq., to fill the vacancy. Your Board, therefore, recommends that the said John L. Nolen be elected a member of this Board for the term of four years, to fill out the time for which the said Jordan Stokes was elected.

We further recommend that Rev. B. F. Lipscomb and Rev. Anson West, Mr. W. S. Baker and Mr. D. C. Scales be elected members of this Board for the term of eight years.

In the event that the General Conference increases the number of trustees to ten, we recommend that Rev. J. A. Burrow be elected a member of this Board for the term of eight years, and Mr. Thomas S. Weaver be elected a member of said Board for the term of four years.

ANSON WEST, *President.*
JOHN R. STEWART, *Secretary and Treasurer.*

Report No. 3 on Temperance read.

Report No. 3 of the Committee on Temperance was read.

Previous question prevails.

C. H. Briggs, of the Southwest Missouri Conference, moved the previous question, and the motion prevailed.

Report adopted.

On motion, the report was adopted as follows:

COMMITTEE ON TEMPERANCE, REPORT NO. 3.

Your Committee on Temperance, having had before it memorials and resolutions, one from the Cherokee District of the Indian Mission Conference, one signed by several members of the St. Louis Conference, one signed by the Presidents and Secretaries of fifty-four Auxiliaries of the Woman's Home Mission Society, and one signed by over five

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Report No. 3 on Temperance.

hundred mothers, wives, and daughters of the Holston Conference, praying for proper action on the part of this Conference on the subject of the use of tobacco, beg leave in lieu of all the memorials and resolutions presented to the report as follows:

Whereas, memorials have come from various quarters asking that laws be enacted by this Conference prohibiting the preachers from using tobacco in any form;

And whereas, the legislatures of many states have seen the direful effect of the modern cigarette to the health and morals of our youth, and have enacted laws prohibiting the sale of the cigarette to the youth in said states;

And whereas, thousands of Methodist fathers and mothers are making earnest efforts to save their boys from the dreadful habit of cigarette smoking:

Therefore, be it resolved, That it is the sense of this General Conference that every preacher of the Methodist Episcopal Church, South, of whatever order, shall place himself unmistakably on the side of the lawmakers and the fathers and mothers of our land in their effort to save our boys from this cigarette habit, so dangerous both to health and morals.

And whereas, on account of this direful effect of the cigarette on our youth, there is a rapidly growing sentiment among all our people against the use of tobacco in all forms, that our young preachers be hereby advised against the use of tobacco in any form.

Respectfully submitted on part of committee:

E. B. CHAPPELL, *Chairman.*
PERRY S. RADER, *Secretary.*

Report No. 13 on Missions read and adopted.

Report No. 13 of the Committee on Missions was read.

On motion of O. E. Brown, of the Missouri Conference, the report was adopted as follows:

COMMITTEE ON MISSIONS, REPORT NO. 13.

Your committee, having considered memorials concerning a policy for our Western work, recommend concurrence in the following:

1. The Secretary of the Board of Missions to have a list of candidates on file in the Mission Rooms, that he may be able to nominate to the bishop in charge the best qualified men that can be secured when such men are required.

2. The bishop in charge, in conference with the Secretary

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Report No. 13 on Missions.

of the Board of Missions and Estimate Committee, to have it in his power to nominate certain points for specific appropriation. This appropriation to be conditioned upon the charge becoming self-supporting in four or six years, but when made by the Board of Missions it would not be subject to change save by the action of the Board, as in the case of other specific appropriations.

3. In order to secure the most efficient men, candidates for specific points in the Western work to be accepted on the same basis of efficiency as candidates for missionary work in the foreign field.

4. Concentration upon one or more specific points within the bounds of each Annual Conference and coöperative effort made to strengthen such points by the Conference and Parent Boards of Missions and by the Boards of Church Extension, Education, and the Woman's Home Mission Society. But the foregoing policy shall not apply to the Pacific Conference until the same shall be approved by said Conference.

Respectfully submitted: O. E. BROWN, *Chairman.*
J. W. PERRY, *Secretary.*

Report No. 15 on Missions adopted.

Report No. 15 of the Committee on Missions was read.

On motion of O. E. Brown, of the Missouri Conference, the report was adopted as follows:

COMMITTEE ON MISSIONS, REPORT NO. 15.

The Committee on Missions, to which was referred a memorial from the annual meeting of the Cuba Mission, held in Santa Clara, January 11, 12, 1906, asking a definition of the duties of the Superintendent of the Mission and the powers of an annual meeting, beg leave to recommend the insertion of the following section in the Discipline as Section II., Chapter XI.—Duties of Superintendents of Missions and Powers of Annual Meetings:

1. In a mission not attached to an Annual Conference the Bishop in charge shall have authority to appoint one of the missionaries to be Superintendent of the same, and in case the peculiar conditions of the field require it, more than one Superintendent.

2. It shall be the duty of the Superintendent, in the absence of a Bishop, to take general supervision of the mission with all its interests, and to report the state of the mission and its needs to the Bishop in charge and to the Secretary of the Board of Missions. He shall exercise the functions of a presiding elder, except as his relation to the work

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Report No. 15 on Missions.

may be modified by instructions of the Bishop in charge and by his relation to the General Board of Missions.

3. In the absence of a Bishop, it shall be the duty of the Superintendent or one of the superintendents designated by the Bishop, in case there is more than one, to preside at the annual meeting of the mission, and to appoint the missionaries and native preachers to their work for the ensuing year, subject to the approval of the Bishop in charge.

4. All the missionaries under appointment of the Bishop in charge and regularly accepted by and in the employ of the Board of Missions, shall be members of the annual meeting. The body of ordained preachers, native and foreign, who hold membership in an Annual Conference, shall have for administrative purposes, when assembled in annual meeting, the authority to exercise the functions of a District Conference, particularly in reference to the licensing of preachers, the renewal of licenses, and the passage of character of preachers not members of any Annual Conference.

Respectfuly submitted: O. E. BROWN, *Chairman.*
J. W. PERRY, *Secretary,*

Report No. 16 on Missions adopted.

Report No. 16 of the Committee on Missions was read and, on motion, adopted as follows:

COMMITTEE ON MISSIONS, REPORT NO. 16.

The Committee on Missions has had under consideration that portion of the Episcopal Address which refers to "the adoption on the 15th of March, 1906, in Baltimore, of a basis of union for the two Episcopal Methodisms in Japan, drawn up by the commissioners authorized by the General Conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South, our representatives on that commission being Bishop A. W. Wilson, Bishop Charles B. Galloway, James Atkins, T. T. Fishburne, and W. R. Lambuth.

While we regret the fact that the repesentatives of the several other Methodist bodies at work in Japan could not see their way clear to unite their forces with ours at this time, we do sincerely rejoice in the union between two of the Churches which has been made possible, and are profoundly thankful for the brotherly spirit which characterized the sessions of the joint commission. We also note with unalloyed satisfaction the fact that the action of the several joint commissions prior to adjournment left the

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way open for a resumption of negotiations whenever it was thought desirable. Your committee would recommend the continuance of the commission representing the Methodist Episcopal Church, South, during the next quadrennium with all the powers hitherto granted.

Report No. 16 on Missions.

Respectfully submitted: O. E. BROWN, *Chairman.*
J. W. PERRY, *Secretary.*

Report No. 14, item 4, of the Committee on Missions, was read and, on motion, adopted as follows:

Report No. 14, item 4, on Missions adopted.

COMMITTEE ON MISSIONS, REPORT NO. 14, ITEM. 4.

Your committee having considered the memorial from the Los Angeles Conference to amend paragraph 355, Article XII., of the Discipline, by inserting at the end of the paragraph, "provided, that in Conferences containing less than three districts the Board may consist of two clerical members from each district, and an equal number of laymen," we recommend nonconcurrence.

(Signed.) O. E. BROWN, *Chairman.*
J. W. PERRY, *Secretary.*

Report No. 14 of the Committee on Itinerancy was read and, on motion, considered item by item.

Report No. 14 on Itinerancy considered.

Item 1 was read and adopted.
Item 2 was read and adopted.
Item 3 was read and adopted.

Items 1, 2, 3 read and adopted.

On motion the report was adopted as a whole as follows:

Report as a whole adopted.

COMMITTEE ON ITINERANCY, REPORT NO. 14.

We your Committee on Itinerancy report as follows:

1. We have considered a resolution signed by James Cannon, Jr., and J. C. Reed, and adopted by the Virginia Conference, to make such change in the Discipline as will be necessary to allow the appointment of a traveling preacher to the temperance work upon recommendation of the Annual Conference; also a memorial from the Indian Mission Conference asking that the following change in the Discipline be made:

"After the word 'Conference' in line 1, page 52, paragraph 99, insert the words 'to engage in temperance work, or'; and after the word 'learning' at the end of line 2, same page, insert a comma; so that that part of the paragraph, as amended, may read as follows:

"'A bishop may appoint a preacher on trial, or a member of an Annual Conference, to engage in temperance work,

MAY 19. FIFTEENTH DAY.

Report No. 14 on Itinerancy.

or as a student in any of our institutions of learning, when requested to do so by an Annual Conference.' "

We recommend concurrence.

2. We have considered a resolution signed by J. L. Morris, John M. Moore, J. W. Hill, and J. D. Hammond, asking that paragraph 99, Section II., page 51 of the Discipline, be so amended that preachers may be appointed to the secretaryship of the Young Men's Christian Association.

We recommend concurrence, with the amendment that such appointment may be made when requested by an Annual Conference.

3. We have before us and have carefully considered a memorial from the Texas Children's Home and Aid Society, asking that the Discipline be so changed as to give the bishop presiding over an Annual Conference authority to appoint a traveling preacher to the work of that society when organized within the bounds of that Annual Conference.

We recommend concurrence, with this amendment: that paragraph 99, page 51 of the Discipline, be so changed that beginning with line twelve it shall read, "For the American Bible Society, for the Sunday League of America, and any institution having the care of orphan and homeless children."

B. F. LIPSCOMB, *Chairman.*
J. H. MCCOY, *Secretary.*

Motion to fix time for final adjournment fails.

C. H. Briggs, of the Southwest Missouri Conference, moved that the Conference fix the time for final adjournment at 11 o'clock A.M. Monday, May 21. The motion did not prevail.

Report No. 3 on Publishing Interests considered item by item.

Report No. 3 of the Committee on Publishing Interests was read and, on motion, considered item by item.

Chappell's substitute for item 1.

E. B. Chappell, of the Tennessee Conference, offered as a substitute for item 1 the following amendment:

Change the first resolution so as to make it read thus:

Resolved, 1. That we favor a liberal policy toward the Nashville *Christian Advocate*, to the end that it may be enabled to fulfill its great providential mission, and we recommend to the Book Committee to take under serious consideration the wisdom of setting apart ten thousand dollars per annum for the next quadrennium to secure for the editor such editorial and other assistance as may be necessary to give the Church a strong family newspaper. And we furthermore request the Book Committee to furnish the

means to make a paper which in mechanical and illustrative excellence shall be equal to the best in the country.

(Signed.) E. B. CHAPPELL.

C. M. Armstrong, of the Baltimore Conference, moved that the substitute be adopted. Motion to adopt.

James Cannon, Jr., of the Virginia Conference, moved to amend the substitute by adding the following words: "The same to be placed at the disposal of the editor." Cannon's amendment.

Bascom Anthony, of the South Georgia Conference, moved that both substitute and amendment be laid on the table, and the motion did not prevail. Motion to lay both on table lost.

The vote being taken on the amendment offered by James Cannon, Jr., it did not prevail. Cannon's amendment rejected.

The substitute was adopted, 111 votes being cast in the affirmative and 49 in the negative. Chappell's substitute adopted.

Item 2 was read and adopted. Item 2 adopted.

On motion, the report was adopted as a whole as follows: Report as a whole adopted.

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 3.

Your Committee on Publishing Interests has had before it a paper, signed by James Cannon, Jr., W. W. Smith, and others, concerning the improvement and the circulation of the Nashville *Christian Advocate;* also a memorial from the Methodist Preachers' Meeting of Nashville, Tenn., on the improvement of the *Christian Advocate.* Your committee recommends the following for adoption:

Resolved, 1. That we favor a liberal policy toward the Nashville *Christian Advocate,* to the end that it may be enabled to fulfill its great providential mission, and we recommend to the Book Committee to take under serious consideration the wisdom of setting apart ten thousand dollars per annum for the next quadrennium to secure for the editor such editorial and other assistance as may be necessary to give the Church a strong family newspaper. And we furthermore request the Book Committee to furnish the means to make a paper which in mechanical and illustrative excellence shall be equal to the best in the country.

Resolved, 2. That the Book Agents are hereby requested to make the lowest possible clubbing rates with the publishers of our Conference organs.

Respectfully submitted:

W. B. PALMORE, *Chairman.*
E. B. CHAPPELL, *Secretary.*

MAY 19. FIFTEENTH DAY.

Papers referred by permission.

George H. Lamar, of the Baltimore Conference, asked permission to refer certain papers to the Committee on Finance. Permission was granted, and the papers were so referred.

Adjournment.

J. M. Mason, of the Alabama Conference, moved that the Conference adjourn, and the motion prevailed.

Conference adjourned with the doxology, and the benediction pronounced by Bishop Galloway.

MAY 20. SIXTEENTH DAY.

SIXTEENTH DAY, SUNDAY, MAY 20, 1906.

Conference meets.

Conference met pursuant to adjournment at 3:30 P.M. for the consecration of bishops.

Devotional exercises.

Bishop Granbery read the Collect.

Bishop Wilson read hymn No. 631,

Jesus shall reign where'er the sun
Doth his successive journeys run,

which was sung by the Conference.

R. H. Mahon, of the Memphis Conference, led the Conference in prayer.

Bishop Candler read the Epistle.

Bishop Duncan read the Gospel.

Bishop Hoss announced hymn No. 180.

All hail the power of Jesus' name!
Let angels prostrate fall,

which was sung by the Conference.

Sermon by Bishop Wilson.

Bishop Wilson preached the sermon from 1 Corinthians xv. 25.

Presentation and consecration of Bishops.

Jno. J. Tigert was presented by Gross Alexander, of the Louisville Conference, and W. F. Taylor, of the Kentucky Conference.

Seth Ward was presented by W. R. Lambuth, of the Tennessee Conference, and S. R. Hay, of the Texas Conference.

James Atkins was presented by J. H. Weaver, of the Western North Carolina Conference, and E. B. Chappell, of the Tennessee Conference.

Bishop Hendrix moved the congregation to prayer, and led in the prayer prescribed.

Bishop Key addressed the bishops-elect, asking the Disciplinary questions.

MAY 20 SIXTEENTH DAY.

Bishop Galloway moved the congregation to secret prayer, led in the recitation of the

Veni, Creator, Spiritus,

and offered the prayer following.

Bishop Smith led in the imposition of hands, being joined by all the bishops present, and in each case by the presenting elders.

Bishop Wilson delivered the Bible.

Adjournment.

Bishop Hoss offered the concluding prayer, the doxology was sung, and the Conference adjourned with the benediction pronounced by Bishop Fitzgerald.

SEVENTEENTH DAY, MONDAY, MAY 21, 1906.

MAY 21. SEVENTEENTH DAY.

Conference meets.

Conference met pursuant to adjournment at 9 A.M., Bishop Galloway in the chair.

Religious service.

Religious service, consisting of the reading of Psalm cxx., singing hymn No. 417,

Teach me, my God and King,
In all things thee to see,

and prayer, was conducted by J. C. Reed, of the Virginia Conference.

Minutes approved.

The minutes of the Saturday morning and afternoon sessions, and of the Sunday afternoon session, were read and approved.

Bishop Hendrix presides.

Bishop Hendrix took the chair.

Meeting of next General Conference.

J. H. McLean, of the North Texas Conference, presented the following resolution, which was adopted:

***Resolved*, That the first Wednesday in May, 1910, 9 A.M., be set as the time for the meeting of the next General Conference.**

JOHN H. MCLEAN,
J. L. MOORE.

Gavel presented to Bishop Hendrix.

W. F. McMurry, of the St. Louis Conference, presented to Bishop Hendrix a gavel made of wood from the first Methodist Church built west of the Mississippi River.

To the presentation Bishop Hendrix happily responded.

Assigning members of committees for next Conference.

Bascom Anthony, of the South Georgia Conference, offered the following resolution, which was adopted:

***Resolved*, That the delegates to the General Conference of 1910, when elected, are requested to meet and make**

MAY 21. SEVENTEENTH DAY.

assignment of members to the various committees now ordered by this body, subject, however, to revision; and the assignment thus made shall be published in our connectional organ.

BASCOM ANTHONY,
C. H. BRIGGS.

Call of standing committees.

The roll of standing committees was called.

Report No. 8 of the Committee on Episcopacy was presented.

Report No. 8 on Episcopacy adopted.

On motion, the rule was suspended, the report put upon its passage and adopted as follows:

COMMITTEE ON EPISCOPACY, REPORT NO. 8.

Your Committee on Episcopacy having considered a paper referred to them, which is in relation to the footnotes to the Bishops' Decisions contained in the Discipline, paragraphs 594 and 608, recommend that paragraph 269, page 113 of the Discipline, be so amended as to read as follows:

"If the committee, *after hearing the testimony offered by both the accuser and the accused*, judge a trial necessary, they shall, etc.

This will unmistakably secure to the accused, in such an investigation, the right to produce testimony.

Respectfully submitted:

PAUL WHITEHEAD, *Chairman.*
W. L. NELMS, *Secretary.*

Report No. 6 on Church Extension put upon its passage.

Report No. 6 of the Committee on Church Extension was presented and read, and, on motion, the rules were suspended and the report put upon its passage.

Motion to amend.

A. J. Lamar, of the Alabama Conference, moved to amend the report by substituting the name of S. M. Hosmer for that of H. Trawick.

Pending question ordered.

On motion of J. A. Anderson, of the Arkansas Conference, the pending question was ordered.

Amendment fails.

The vote being taken upon the amendment, it did not prevail.

Items 1 and 2 adopted.

Item 1 of the report was adopted.

Item 2 of the report was adopted.

Report as a whole adopted.

On motion, the report was adopted as a whole, as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 6.

1. Your Committee on Church Extension respectfully nominate the following officers and managers of the Board of Church Extension for the ensuing quadrennium: T. L.

MAY 21. SEVENTEENTH DAY.

Report No. 6 on Church Extension.

Jefferson, President; John L. Wheat, Vice President; John Ouerbacker, Treasurer; Managers—R. B. Gilbert, Louisville Conference; L. H. Tapp, Louisville Conference; T. S. Garrison, Texas Conference; T. W. Lewis, North Mississippi Conference; J. M. Henry, Louisiana Conference; J. E. Godbey, Little Rock Conference; N. B. Henry, St. Louis Conference; N. L. Linebaugh, Indian Mission Conference; Henry Trawick, Alabama Conference; M. J. Cofer, North Georgia Conference; W. J. Young, Virginia Conference; W. J. Johnson, West Texas Conference; John C. Strother, Louisville Conference.

2. We have had under consideration the quadrennial report of the Board of Church Extension, and note with pleasure the steady growth that has come to this branch of the Church work, and the great good that has been accomplished thereby during the quadrennium just passed.

We respectfully recommend that the General Conference urge upon the Board and entire membership of our Church the importance and necessity of hearty and liberal support to this work, especially in the new fields in Cuba, Oklahoma, and Indian Territory, and in the rural districts of the South.

Respectfully submitted:

W. F. McMURRY, *Chairman.*
THOS. B. KING, *Secretary.*

Bishop Tigert presides.

Bishop Tigert took the chair.

Report No. 11 on Finance read and put upon its passage.

Report No. 11 of the Committee on Finance was read.

On motion of J. L. Wheat, of the Louisville Conference, the rules were suspended and the report put upon its passage.

Substitute offered.

George H. Lamar, of the Baltimore Conference, offered a substitute for the report.

Pending question ordered.

The pending question was ordered.

Substitute fails.

The vote being put upon the substitute, it did not prevail.

Report adopted.

The report was adopted as follows:

COMMITTEE ON FINANCE, REPORT NO. 11.

Your Committee on Finance, having given due consideration to a resolution, signed by George H. Lamar and C. M. Armstrong, asking for a change in paragraph 237 of the Discipline, concerning the apportionment of General Conference assessments among the several districts of an An-

MAY 21. SEVENTEENTH DAY.

nual Conference, unanimously recommend nonconcurrence.

Respectfully submitted:

T. S. GARRISON, *Chairman.*
JOHN L. WHEAT, *Acting Secretary.*

All committees discharged.

A. F. Watkins, of the Mississippi Conference, moved that the several standing and special committees be discharged, with the thanks of the General Conference. The motion prevailed.

Entertainment Committee for 1910 organized.

The Committee on General Conference Entertainment for the General Conference of 1910 reported its organization as follows:

Your Committee on General Conference Entertainment has met and organized by the election of R. W. Millsaps as Chairman and B. F. Lipscomb as Secretary.

The committee then adjourned, subject to the call of the Chairman.

R. W. MILLSAPS, *Chairman.*
B. F. LIPSCOMB, *Secretary.*

New Order of Service to appear in Discipline.

R. G. Waterhouse, of the Holston Conference, presented the following resolution:

Resolved, That the Book Editor be authorized to change paragraph 217 of our Discipline, prescribing the order of service, so as to harmonize it with the new order adopted by the Joint Commission.

R. G. WATERHOUSE,
F. B. LONG,
J. W. PERRY.

The resolution was adopted.

Report No. 1 on Sabbath Observance put upon its passage.

James Cannon, Jr., of the Virginia Conference, moved that Report No. 1 of the Committee on Sabbath Observance be taken out of its order and put upon its passage, and the motion prevailed.

Cannon's amendment.

James Cannon, Jr., of the Virginia Conference, offered the following amendment:

Resolved, 5. That whereas the Jamestown Exposition, by its appeal to the National Government for aid, has properly become representative of the whole country, we, the representatives of the Methodist Episcopal Church, South, hereby petition the Congress of the United States to insert a provision in the appropriation bill providing for the closing of the gates of the Exposition grounds on Sunday; and the Secretary of the Conference is hereby instructed to forward a copy of this resolution to the President of

the United States Senate, to the Speaker of the House of Representatives, and to the Board of Governors of the Jamestown Exposition Company.

MAY 21. SEVENTEENTH DAY.

(Signed.)

JAMES CANNON, JR.,	J. W. GRANDY,
R. H. BENNETT,	T. J. BARHAM,
B. F. LIPSCOMB,	M. F. TALBOTT,
W. J. YOUNG,	W. W. SMITH,
J. C. REED,	P. E. HINES,
R. T. WILSON,	PAUL WHITEHEAD,
E. G. MOSELEY,	R. E. BLACKWELL,

The Virginia Delegation.

E. P. Ryland, of the Los Angeles Conference, moved the previous question.

Previous question.

The amendment was adopted.

Amendment carries.

The report as amended was adopted as follows:

Report as amended adopted.

COMMITTEE ON SABBATH OBSERVANCE, REPORT NO. 1.

Your Committee on Sabbath Observance, to whom were referred a memorial on Sabbath Observance from the Western North Carolina Conference, and papers representing the Sabbath League of America, submits the following report:

We have considered the memorial from the Western North Carolina Conference requesting this "General Conference to give the Church an authoritative deliverance on the subject of the Sabbath, defining definitely the Church's conception of the sanctity of the Sabbath, and the attitude of the Church toward Sabbath observance"; we have also considered the following address of Dr. H. M. Du Bose, commissioner, representing the Sabbath League of America:

"The Sunday League of America stands for the highest ethical ideal of the Sabbath and seeks to accentuate the American interpretation of its sanctity. Its object is to preserve the day of the Decalogue as a season of rest, thus contributing to the mental, religious, and physical upbuilding of all classes of our people.

"A vast majority of the immigrants coming to our shores are from countries where an orderly and worshipful Sabbath is unknown. This infusion of foreign life is fast changing our old-time Sabbath into a lawless holiday, filled with drunkenness, gambling, debilitating sports, destructive of body, mind, and soul. The work of the Sunday League is especially designed to arrest and correct this evil by creating a sentiment in favor of whole-

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some and comprehensive Sunday laws, and of the enforcement of the same when enacted.

"The Sunday League of America has the indorsement and helpful coöperation of multitudes of the most distinguished citizens of the country, including Hon. Theodore Roosevelt, President; Hon. C. W. Fairbanks, Vice President; Hon. Hoke Smith, of Georgia; and Governor John M. Pattison, of Ohio, the latter two of whom are numbered among its officers.

"The work of this League needs and claims the help of every thoughtful American citizen; especially does it make and urge this claim upon the ministers of the Evangelical Churches of America, to whom the American Sunday must look for its protection and perpetuation.

"I respectfully ask in the name of the Sunday League that this address be given a place in your printed proceedings, or that you express such indorsement of the work of the League as may seem to you fitting and wise.

"(Signed.) H. M. DU BOSE, *Commissioner*."

Your committee recommend the adoption of the following resolutions:

Whereas the Sabbath was instituted by the Creator in the beginning, was embodied in a positive commandment of the Decalogue, and was observed and confirmed by our Lord Jesus Christ; and

Whereas the need for the Sabbath is found to exist in man's entire nature, as declared by Christ, "The Sabbath was made for man"—a need for man's spiritual and moral welfare found in worshiping God and in abstaining from secular pursuits, and a need for man's mental and physical welfare found in the rest from toil one day in seven; and

Whereas the Sabbath is "the bulwark of a vital Christianity, and a vital Christianity is the bulwark of the nation"; and

Whereas the Supreme Court of the United States has distinctly declared that this is a Christian nation, and great jurists, as Webster, Marshall, and Chancellor Kent, have declared that our nation is Christian in its fundamental law, viz., that its institutions are the products of the Christian principle; and

Whereas, accordingly, the Supreme Court of the United States has considered the constitutionality of Sunday legislation, the decision being in favor of Sunday laws; and

Whereas, accordingly, civil enactments have been passed for the institution and protection of the Sabbath, which is

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vitally related to the well-being of the individuals and of society, as well as to the security of free institutions; and

Whereas it is claimed that thirty-five per cent. of our population is foreign, and ninety per cent. of these having come to us in recent years are from the lands of the holiday and workday Sunday; and

Whereas many of our American citizens unite with them in violating our Sunday laws in the name of liberty; and

Whereas Sunday labor has increased more than twice as fast as our population with the recent decade, and Sunday amusements are more and more desecrating God's holy day and destroying our civil Sabbath; and

Whereas the influence of the Church is essential to the upholding of the civil law in behalf of the best interests of Church and State; and

Whereas a national interdenominational organization has been duly incorporated under the name of the Sunday League of America "for the purpose of preserving the quiet, thoughtful Sunday in all America, and in the islands under our flag," as is more fully described in the aforesaid address of Dr. H. M. Du Bose, commissioner; and

Whereas our Church is duly represented on the Board of the Sunday League of America by five of our bishops and two others of our able and representative ministers:

Resolved, 1. That we urge all of our people to observe strictly the General Rules of our Church which, in accord with divine law, forbid "the profaning the day of the Lord, either by doing ordinary work therein or by buying or selling."

Resolved, 2. That we, by precept and example, seek to avoid such reading and diversions or other conduct as tend to secularize the mind and heart, whereby one is so far unfitted to receive the benefits of true spiritual service and worship in the home and sanctuary.

To this end we admonish our people to guard against the Sabbath desecration involved in the plea of so-called "works of necessity and mercy" of modern life, including unnecessary Sunday travel, and commend in this connection the example of Presidents McKinley and Roosevelt, who, on their extended tours over this continent, required their cars stopped during the Sabbath for rest and worship. We make this plea also in behalf of the three and a half millions of our toiling citizens who have no Sabbath.

Resolved, 3. That we pledge to the Sunday League of America, and all other legitimate organizations and agencies, our good will and hearty coöperation, in order that

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laws of Sunday observance already existing upon our statute books may be enforced, as well as that needed laws may be enacted, for the suppression of all forms of Sabbath desecration prompted by pleasure and greed, as ball games, bicycle tournaments, horse racing, theaters, boat and railroad excursions, the open saloon, and the buying and selling of anything except in cases of absolute necessity or mercy. We claim our right as American citizens to the privileges and blessings of the American Sabbath, affirming that it is too late a day for us to surrender to aliens and other foes this priceless heritage which we claim in behalf of home and Church and nation.

Resolved, 4. That we urge all our preachers and people to earnestly endeavor, by precept and example, to arrest the widespread tendency to secularize and desecrate the holy Sabbath day, and to secure its reverent observance everywhere.

Resolved, 5. That whereas the Jamestown Exposition, by its appeal to the National Government for aid, has properly become representative of the whole country, we, the representatives of the Methodist Episcopal Church, South, hereby petition the Congress of the United States to insert a provision in the appropriation bill providing for the closing of the Exposition grounds on Sunday; and the Secretary of the Conference is hereby instructed to forward a copy of this resolution to the President of the United States Senate, to the Speaker of the House of Representatives, and to the Board of Governors of the Jamestown Exposition Company.

S. B. TURRENTINE, *Chairman*,
WILLIS CARLISLE, *Secretary*,
J. W. GRANDY,
JOHN A. ANDERSON,
J. W. HILL,
M. MATSUMOTO.

Report No. 6 on Church Extension reconsidered.

W. F. McMurry, of the St. Louis Conference, moved that Report No. 6 of the Committee on Church Extension be reconsidered. The motion prevailed by a vote of 106 for and 21 against.

McMurry's motion to amend prevails.

W. F. McMurry, of the St. Louis Conference, chairman of the Committee on Church Extension, moved that, at the request of W. B. Beauchamp, the name of W. J. Young be substituted for W. B. Beauchamp on the Board of Church Extension. The motion prevailed.

Report as amended adopted.

The report as amended was adopted.

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Reply to protest regarding new statement of faith.

The following reply to the protest concerning the New Statement of Faith was read as a privileged paper, and, being by the Chair declared proper in language and spirit, the product of a committee appointed to that work by the Conference, was spread upon the Journal, without action:

REPLY TO THE PAPER ENTITLED "PROTEST AGAINST THE ACTION OF THE CONFERENCE ON THE REVISION OF FAITH."

To the General Conference of the Methodist Episcopal Church, South.

Dear Fathers and Brethren: Your committee appointed to reply to the protest bearing the above caption, beg leave to report as follows:

We have read with sorrow and amazement the paper which professes to be a protest against the action of this Conference on Monday, May 14, authorizing the appointment of a commission looking to a statement of the common faith of world-wide Methodism.

1. This paper charges in its caption and in its first paragraph that this Conference has taken affirmative action on the "revision of faith" and the "revision of our Articles of Faith." We respectfully reply that this charge utterly misunderstands and misrepresents the action of the Conference and the purpose of the movers of the original paper. It has at no time been suggested by any representative of the majority that there should be, or that there was needed, a revision of the faith of Methodism. The Conference only authorized the appointment of a commission, who shall invite other branches of our great Church to unite with us in the preparation of an adequate statement of our common faith as the followers of John Wesley. And the charge, found later in the paper, that in this matter "we differ unalterably upon the very foundations of our faith," is either based upon a strange misunderstanding of the position of the majority, or is another exhibition of remakable inconsistency shown upon the floor of the Conference by certain speakers of the minority who seemed to think that Methodism has no place for a creed, and no identified standards of doctrine.

What the majority desires is a simple statement of the faith always held, and everywhere held, by all loyal Methodists.

2. This protest affirms that the resolution was carried by a majority so small that only a few votes would have changed the result. On the contrary, it was carried by a

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total majority of forty-four; the clerical vote being 83 for and 56 against—a majority of 27; and the lay vote being 68 for and 51 against—a majority of 17. The vote was taken with the usual deliberation and in that manner that has been provided to prevent unwise and partisan action on the part of the Conference, viz., by a separate vote of clergy and laity, and by a recorded vote by yea and nay.

3. This paper charges that this General Conference has been guilty of enacting needless and hasty and radical legislation.

We respectfully reply that there has been no law passed of any kind whatsoever, but a commission appointed with the view of accomplishing a much-needed work in the safest and most conservative manner possible. We declare that the need of this action is proved by the facts brought out upon the Conference floor, viz.: That those connected most closely with our students of theology, with the converts in our mission fields, and with inquirers, young and old, in various pastoral charges, united heartily in the appeal for this action. We sincerely believe that it was widely desired and universally needed.

We further declare that this action was not a *hasty* one on the part of the Conference. On the contrary, the Conference had the resolution on the calendar for two days, and then took it up and considered it for three full days. The minority tried twice to dispose of it hastily by laying it on the table, which the Conference refused to do by an overwhelming vote, thus expressing its desire to consider it fully and carefully. More time was devoted to the consideration of this matter than to the consideration of anything else that has come before this General Conference. Besides all this, its consideration was marked by the very exceptional feature of granting the floor of the Conference to the whole College of Bishops for their unlimited discussion of the question which it is charged was "hasty legislation."

We further declare that this action of the Conference was not a *radical* one "affecting the very foundation of the Church," unless, first, the commission should bring in a statement of new faith and new doctrine rather than, as they have been instructed to do, bring in a new *statement*—a new statement of the faith and doctrine that has been believed in and taught by all Methodists from the beginning; and unless, secondly, each of the Annual Conferences, supported by a two-thirds vote of the General Con-

ference, shall at some future time make the supposed statement of new faith and new doctrine to supplant the faith that we have held from the beginning.

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4. Complaint is made in the protest that the movement was kept from the Church and was precipitated upon the Conference—that it should have been in consideration beforehand, and under discussion in the papers for some time in order to prepare the members of the Conference for acting wisely upon it. The protest further complains that what has been done by the Conference will cause widespread discussion about our doctrine in every village and hamlet in the Church during the next quadrennium, thus causing great unrest and doing great harm. To this we reply that the two complaints contradict each other. The first says that there should have been opportunity for free discussion during the preceding quadrennium, while the second complaint deplores the fact that there will be much discussion of the subject during the coming quadrennium. We do not ourselves believe that it will provoke such unrest and discussion as the protest forecasts, but if there shall be discussion, and if it be conducted on the high plane and in the Christian spirit that have characterized the discussion on the floor of the Conference, it will not only not be a calamity as charged in the protest, but will prove a source of intellectual awakening in the Church upon the subject of our faith and doctrine. It will thus result in widespread and permanent good, and prepare the General Conference to consider the new statement carefully at some future session. Many of our people are absolutely indifferent to, and wholly uninterested in, the study of the cardinal doctrines of the Church. The Church will not, therefore, be "confused" by discussion, as is charged in the protest, but clarified and illuminated, especially as our awakened interest in this matter will give every pastor a favorable opportunity to preach afresh on the distinguishing doctrines of Methodism.

5. This protest holds that the introduction of the resolution into the Conference and its passage by the majority is the cause of division in the delegation and in the College of Bishops, and are such that (to use its language) "here we differ unalterably upon the very foundations of our faith." We think that this statement greatly exaggerates the result of what has taken place. The foundations of our faith are not in any way involved, except that we are seeking to have them clearly stated and firmly believed; but if it be true,

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manifest among the members of this Conference on this subject, it is certainly true that the discussion of this subject has not caused them; it has simply revealed and brought to light differences which already existed. There are no differences on fundamentals among the members of this Conference, at least so far as the discussion of this question on the floor of the Conference has brought them to light.

6. As to the charge made in the protest that the action taken by this Conference will be laid at the doors of our Church schools, that they will be made to suffer for it, we reply that what has been done by this Conference with a large majority vote can come before the Church as the action of this body, and not as the action of those who chanced to originate it and speak for it. To say otherwise is to reflect upon the intelligence of this body. If it is true, as charged in the protest, that this movement emanates from our Church schools, this should not be held as a thing against them, but as something to the credit of their wise foresight and sane leadership, seeing that this Conference by a large majority vote, taken with the utmost deliberation, has passed the resolution that was offered. We do not believe that the endowment and patronage of our Church schools will suffer because of this movement, but that if it has any effect at all it will increase on the part of our intelligent and wealthy laymen the sense of our indebtedness to our Church schools.

7. We regret that we are forced by the protest to take up a personal matter, and to answer the charge of inconsistency made against the first signer of the resolution.

We are compelled to answer that we regard the charge as disingenuous and unfair. The striking out of what these protestants are pleased to call the "strongest expression in the paper" was done before there had been any discussion other than was favorable to the main intent of the paper, and was immediately and cordially consented to by Dr. W. F. Tillett, against whom this charge is brought. Immediately preceding the motion to strike out Dr. Tillett had spoken. His speech was stenographically reported in the *Daily Advocate*, and was easy of access to the protestants. He had said in his address: "I desire to call attention to the fact, first of all, that these resolutions reaffirm our faith in our existing standards and in our Twenty-five Articles of Religion. Let no one, therefore, think for a moment that this is an effort to repudiate, in the slightest degree, the faith of our common Methodism, which

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has been a unit from the beginning. It is a call for a new statement, a new expression of old doctrine, not for a repudiation in any sense of that doctrine which has characterized our Church from the beginning."

When we take into consideration this and many other like expressions in the address of Dr. Tillett before the Conference; and when we also remember that the very sentence which the protestants declare was already allowed to be stricken out "in order to carry the report to victory," contained the expression "reaffirming our absolute faith in our Twenty-five Articles of Religion"; and when we note that upon this ground the protest charges inconsistency upon the "author and his supporters" because they "profess undying love and faith" in the Articles of Religion, we are bound to say that the argument is not creditable to its authors, and the charge rebounds upon themselves.

In summing up our reply we protest (1) against the persistent misrepresentation of this movement as one for the "revision of our Articles of Faith," rather than one for a new statement of the faith and doctrine which Methodists have held in common from the beginning. We protest (2) against the charge of needless and hasty legislation as discrediting the intelligence and wisdom of this General Conference. We protest (3) against the charge that the movement is simply one of academic interference with the peace of the Church by insisting that the majority includes many of the strongest missionary leaders of our Church as well as many of the most effective pastors of Southern Methodism.

We would conclude by insisting that our purpose has been, first of all, to unite world-wide Methodism in the fellowship of a common statement of the faith which all Methodists have received from their revered founder. Secondly, to provide an effective means for educating our people in the simple faith and rich heritage of religious truth which are available for us in our early Methodist literature. Thirdly, to procure such a concise and forceful expression of the faith and doctrines of the Methodists as will enable them to take a more triumphant part in the evangelization of the world in the name of our Lord and Saviour, Jesus Christ.

(Signed.) C. M. BISHOP,
O. E. BROWN,
J. H. SCRUGGS,
Committee.

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A. R. Farris resumes his seat.
Bishop Ward presides.
Report No. 1 on Federation read and adopted.

A. R. Farris, of the Southwest Missouri Conference, resumed his seat and was recognized in place of Z. M. Williams, alternate.

Bishop Ward took the chair.

O. E. Brown, of the Missouri Conference, moved that Report No. 1 of the Committee on Federation be taken from its place on the calendar and put upon its passage.

The report was read and adopted as follows:

COMMITTEE ON FEDERATION, REPORT NO. 1.

Your Committee on Federation has had under consideration that portion of the Bishops' Address which relates to the Interchurch Conference on Federation, and a communication from the Committee on Correspondence of the Interchurch Conference on Federation, and would recommend the following action:

1. We have heard with profound gratitude to God of the spirit of Christian fellowship and catholic unity which marked the Interchurch Conference on Federation which convened in the City of New York, November 15-21, 1905.

2. After carefully considering the proposal to establish a Federal Council of the Churches of Christ in America, we accord our earnest approval to both the plan and the object of this Federal Council.

3. As under the plan the Methodist Episcopal Church, South, is entitled to thirty-six members of the Federal Council, we ask the College of Bishops to nominate for our election those who are to represent our Church in the Council, provided that six of our representatives shall be members of our College of Bishops, and also that the remaining membership shall be divided equally between the preachers and the laymen of the Church.

4. We recommend also the plan for the organization of local Councils of Federation, and would ask all of our preachers to give it their careful attention when it shall have been perfected. Should any action in the matter of organizing local councils be necessary before the General Conference of 1910, we authorize the College of Bishops to act for us as may be called for by the plan of the Federal Council.

COLLINS DENNY, *Chairman.*
JOHN R. NELSON, *Secretary.*

Bishop Candler, in behalf of the College of Bishops, presented the following nominations of representatives of our Church in the Federal Council of the Interde-

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nominational Council of Federation, which were confirmed by the Conference:

Nomination of representatives in the Federal Council confirmed.

In obedience to the action of the General Conference concerning the composition of the representation of our Church in the Federal Council of the Interdenominational Conference of Federation, the Bishops respectfully submit the following nominations:

Bishops.—A. W. Wilson, Baltimore, Md.; Charles B. Galloway, Jackson, Miss.; John J. Tigert, Spring Hill, Tenn.; E. R. Hendrix, Kansas City, Mo.; E. E. Hoss, Monteagle, Tenn.; Seth Ward, Nashville, Tenn.

Clerical Members.—J. S. Frazer, D.D., Alabama Conference; F. H. S. Johnston, Arkansas Conference; S. D. Long, Holston Conference; N. L. Linebaugh, Indian Mission Conference; W. F. Taylor, D.D., Kentucky Conference; F. N. Parker, D.D., Louisiana Conference; H. M. Du Bose, D.D., Mississippi Conference; S. P. Cresap, Missouri Conference; J. D. Simpson, North Alabama Conference; T. N. Ivey, D.D., North Carolina Conference; W. B. Murrah, D.D., North Mississippi Conference; G. C. Rankin, D.D., North Texas Conference; W. C. Lovett, D.D., South Georgia Conference; E. B. Chappell, D.D., Tennessee Conference; G. B. Winton, D.D., Mexican Border Mission Conference.

Lay Members.—A. B. Pugh, Washington, D. C.; C. W. White, Citra, Fla.; C. C. Henderson, Arkadelphia, Ark.; John L. Wheat, Louisville, Ky.; T. B. King, Memphis, Tenn.; George M. Napier, Monroe, Ga.; W. Erskine Williams, Fort Worth, Tex.; H. N. Snyder, Spartanburg, S. C.; J. W. Vaughan, St. Louis, Mo.; L. L. Jester, Tyler, Tex.; W. W. Smith, Lynchburg, Va.; J. E. Pritchett, San Marcos, Tex.; J. L. Nelson, Lenoir, N. C.; Levin Smith, Parkersburg, W. Va.

Conference to meet in afternoon.

B. F. Lipscomb, of the Virginia Conference, moved that when we adjourn, we adjourn to meet at three o'clock this afternoon. The motion prevailed.

Resolutions of thanks presented and recommitted.

E. B. Chappell, of the Tennessee Conference, presented resolutions of thanks.

A. F. Watkins, of the Mississippi Conference, moved that the resolutions be recommitted to the signers for perfecting, and the motion prevailed.

Rewarding the pages.

J. A. Burrow, of the Holston Conference, presented the following resolution, which was adopted:

In accord with the precedent of four years ago,

Resolved, That our Publishing Agents be directed to fur-

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nish each of our efficient pages with a neat copy of the Holy Scriptures, suitably inscribed, and that the thanks of this body be heartily given said pages, together with a freewill offering.

(Signed.) J. A. BURROW,
E. O. WATSON.

Report No. 4 on Epworth League taken up. Motion to amend.

Report No. 4 of the Committee on Epworth League was taken from the calendar.

J. M. Barcus, of the Northwest Texas Conference, moved that the report be amended by substituting the name of J. W. Newman for that of A. F. Watkins, on the Epworth League Board.

Amendment accepted, and report as amended adopted.

J. M. Barcus, chairman of the Committee on Epworth League, announced that the amendment was acceptable to the committee, and, on motion, the report was adopted as amended, as follows:

COMMITTEE ON EPWORTH LEAGUE, REPORT NO. 4.

Your committee respectfully nominate the following for membership on the General Epworth League Board for the ensuing quadrennium: President, Bishop W. A. Candler; J. M. Barcus, J. W. Newman, W. T. McClure, T. B. King, E. P. Peabody, J. G. Brown.

(Signed.) JOHN M. BARCUS, *Chairman.*
S. P. CRESAP, *Secretary.*

Report No. 5 on Church Extension adopted.

Report No. 5 of the Committee on Church Extension was taken from the calendar and read.

On motion, the report was adopted as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 5.

We have had under consideration the quadrennial report of the Board of Insurance created by the General Conference of 1902, to make arrangements for the more general and adequate insurance of our Church property against destruction by fire, etc., and especially recommend:

1. That the Conference approve the action of the said Board, as contained in the report.

2. We recommend that the number of members constituting the Board of Insurance be reduced from eleven to seven.

3. We respectfully nominate the following as members of the Board of Insurance: C. N. Phillips, S. M. Hosmer, T. B. Morton, W. F. Barclay, R. B. Gilbert, Samuel Ouerbacker, R. B. Burdine.

Respectfully submitted:

W. F. MCMURRY, *Chairman.*
T. B. KING, *Secretary.*

REPORT OF THE BOARD OF INSURANCE.

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Report of the Board of Insurance.

To the General Conference of the Methodist Episcopal Church, South assembled at Birmingham, Ala., May 3, 1906.

Dear Fathers and Brethren: At the General Conference of 1902 you appointed a Board of Insurance and imposed upon it the duty "to make arrangements for the more general and adequate insurance of our Church property against destruction by fire, lightning, or storms," with authority "either to organize a company for said purpose to be operated under the authority and patronage of the General Conference, or to make arrangements with some existing company whereby the trustees of our Church property may be enabled to secure adequate protection for the same upon terms more favorable than can now be obtained at the established rates of the leading commercial companies.

In compliance with the terms of our instructions, we first took up the question of forming a company of our own; but the difficulties in the way were such that we gave it up as impracticable.

We then made a diligent effort to find a reliable old line stock company or companies that would grant to us the concessions desired, but were unable to do so for the reason that the rates of all such companies appeared to be regulated by what is commonly called the "insurance combine."

Having received favorable accounts of a company organized under authority of the Methodist Episcopal Church for the identical purpose set forth in your commission to us located at Chicago, Ill., we opened correspondence with the same, and received a letter from its officers courteously inviting us to examine the plans, management, and condition of the company. This we did, sending a committee of four members, two of them experienced in the insurance business.

From the report of this committee, based upon their investigation in the office at Chicago and elsewhere, your Board became convinced:

1. That the management of the National Mutual Church Insurance Company was in the hands of strong, conservative, and successful Methodist business men of high character.

2. That the plan upon which the business of the company is conducted, prescribed by the laws of the state of Illinois, is conservative and safe, and should enable the company to meet all obligations assumed by it.

3. That wide separation of its risks on account of their being limited to Church property, practically exempts it from the greatest danger which menaces companies doing a

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general business, to wit: conflagrations in commercial centers, where large numbers of risks are exposed to destruction by the same fire. The great fire of Chicago bankrupted scores of insurance companies, but we are informed that only two Methodist churches were burned. In the great fire of Baltimore no Methodist house of worship suffered, while in the recent unexampled conflagration in San Francisco only one of the eight churches insured by the Church Insurance Company was burned, entailing a loss of only $2,500 on the company.

4. That the cost is less than sixty per cent. of the rates offered upon like easy annual payments by the stock companies.

Having reached these conclusions, your Board felt that it had found a company which came strictly within the terms described in the action of the General Conference by which it was appointed, and proceeded to enter into an arrangement with it whereby the company obligated itself "to extend to the Methodist Episcopal Church, South, and to the trustees of its houses of worship, parsonages, schools, and other property, the same facilities for insuring such property against loss or damage by fire or storm which it now or may hereafter extend to the Methodist Episcopal Church, its trustees, etc., and upon exactly the same terms." Arrangement was also made for representation of our policyholders upon the board of directors of the company in proportion to the amount of business furnished by them.

We are pleased to report that after four years of experience with the company we have no occasion to modify any of the conclusions first arrived at. It has disappointed none of our expectations, and so far as we are advised has faithfully met all its obligations to our people. It has sustained in our Church about fifty losses, aggregating the sum of $32,000, and has paid them all promptly according to contract.

We are gratified to know that the action of your Board in effecting this arrangement has met the approval in large measure of those in whose behalf it was made. A number of our Annual Conferences have passed resolutions of hearty indorsement, while of the entire amount of fire insurance carried upon our Church property, according to the General Minutes of 1905, nearly one-fifth has been placed in this company.

During the last four years the amount of insurance carried upon our Church property has been increased $3,500,000, and of this $2,000,000 has been placed in the Church Mutual. We attribute the increasing interest of our people

in the matter of insuring their churches, and particularly the country churches, to the favorable plan offered by the company, and to the diligence with which it has pressed the matter upon the attention of those concerned.

Having performed to the best of our ability the duty assigned us, and trusting that our action in the premises will merit and receive your approval, we request that we be discharged.

Respectfully submitted for the Board of Insurance of the Methodist Episcopal Church, South:

J. H. KIRKLAND, *President.*
W. F. BARCLAY, *Secretary.*

Report No. 3 on Federation adopted.

Report No. 3 of the Committee on Federation was read and, on motion, adopted as follows:

COMMITTEE ON FEDERATION, REPORT NO. 3.

The Committee on Federation has had before it the minutes of the meeting of the Joint Commission on Federation between the Methodist Episcopal Church, South, and the Methodist Episcopal Church held in Baltimore, Md., April 18, 19, 1906, and also the report of the Commissioners from our Church to this General Conference, and recommend these papers to be published in the Journal of the General Conference for the information of the Church.

When in 1894 our Church took the initiative in requesting Federation with the Methodist Episcopal Church, it was with the hope that through a Joint Commission the friction so hurtful to the Episcopal Methodism of the country might be greatly relieved, that the wasteful expenditure of men and money in the effort to support some failing cause might cease, and that a wiser use might be made of these resources our Lord has committed to our trust. Your committee recognizes the benefit of federation to Methodism, both in what has been accomplished and in the prevention of what might have been but for the work of this Joint Commission. Frankness compels the statement that while there is truly cause for thankfulness to God for the growth of the spirit of fraternity between the two Churches, it is disappointing that this growing spirit has as yet produced so few practical fruits. While each of the General Conferences of the two Churches concerned has taken formal and favorable action on the recommendation of the Joint Commission, no way has yet been found to serve the enforcement of some of the provisions agreed upon by those charged with the execution of these provisions. If Episcopal Methodism in this country be essentially one, as each

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Report No. 3 on Federation.

of the General Conferences of the two Churches has solemnly declared, then that unity should be more manifest to our people and to the world by a whole-hearted enforcement of provisions whose purpose it was to preserve this unity. Your committee suggests that the Commissioners of our Church be instructed to continue the effort to secure the enforcement of the agreements already enacted by the General Conferences of the two Churches.

It is greatly to be desired that in such sections of our own country as the Indian Territory, a sphere which fell to our Church under the Plan of Federation adopted by the undivided Church in 1844, and which we have occupied for more than half a century, should be left to our undisturbed occupation.

It is further suggested that while the details may present numerous and great difficulties an effort ought to be made to save the great expenditure of missionary money in those parts of the South where our Church is meeting the needs of the people. With the world open to the Church of God, and the need of unchristianized people so keenly felt by all who love our Lord Jesus Christ, it seems clear that much friction could be relieved and at the same time much good now unattempted could be done were the means now spent in the support of individual churches and Conferences in the South devoted to heathen people. Your committee brings this question specifically to the attention of our Commissioners.

These points are mentioned because your committee, after careful inquiry into the facts, believes that just here much can be done that will promote fraternity that should exist and prevail between two Churches whose glorious history of more than seventy years is the common possession of our beloved Methodism, both North and South. Your committee does not believe that the time has come for the adoption of the recommendation of the Joint Commission as to the interchange of ministers between the two Churches.

The following resolution passed at the last meeting of the Joint Commission is cordially recommended for adoption by this General Conference:

"*Resolved*, That the growth of the spirit of fraternity and of practical federation between evangelical Churches in many communities, and especially in this country between the Methodist Episcopal Church and the Methodist Episcopal Church, South, suggests the advisability of instituting a Federal Council for these two Churches, which without interfering with the autonomy of the respective

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Churches, and having no legislative functions, shall yet be invested with advisory powers, in regard to world-wide missions, Christian education, the evangelization of the unchurched masses, and the charitable and brotherly adjustment of all conflicts and misunderstandings that may arise between the different branches of Methodism.

COLLINS DENNY, *Chairman.*
JOHN R. NELSON, *Secretary.*

Report No. 2 on Federation adopted.

Report No. 2 of the Committee on Federation was read and adopted as follows:

COMMITTEE ON FEDERATION, REPORT NO. 2.

The Committee on Federation to which was referred a memorial concerning the federation or union of the work being done in Texas among the Germans by the Methodist Episcopal Church, the Evangelical Association, and the Methodist Episcopal Church, South, beg leave to report as follows:

We recommend in the terms of the memorial that the General Conference now in session shall arrange for the appointment of a commission of five, to meet a similar commission from each of the other Churches mentioned above, and that the joint commission thus raised shall be empowered to formulate such plans for federation as may include coöperative effort in educational work, in the publication of literature, in the training of young men for the ministry, and in the evagelization and occupation of places where Germans are found in numbers and are unreached by any adequate agency now at work.

While it is our conviction that they are not ready for organic union, your committee would respectfully recommend that the commission take under advisement, during the next four years, the question of union of the three German Methodist bodies now at work in Texas and report to the General Conference in 1910.

COLLINS DENNY, *Chairman.*
JOHN R. NELSON, *Secretary.*

Report No. 10 on Missions adopted.

Report No. 10 of the Committee on Missions was read and adopted as follows:

COMMITTEE ON MISSIONS, REPORT NO. 10.

Your committee have carefully considered a memorial from the Woman's Board of Home Missions asking for an amendment of the constitution of the Home Mission Society, paragraph 396, Article III., which now reads, "This Society shall be under the supervision and direction of

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Report No. 10 on Missions.

women, known as the Woman's Board of Home Missions of the Methodist Episcopal Church, South, and consisting of a President, two Vice Presidents, a General Secretary, a Recording Secretary, a General Treasurer, and a Corresponding Secretary, or alternate, of each Conference Society," by inserting the words "and an Associate Secretary" after the words "a General Secretary"; so that the article as amended shall read:

"Paragraph 396, Article III. This Society shall be under the supervision and direction of women, known as the Woman's Board of Home Missions of the Methodist Episcopal Church, South, and consisting of a President, two Vice Presidents, a General Secretary and an Associate Secretary, a Recording Secretary, a General Treasurer, and a Corresponding Secretary, or alternate, of each Conference Society."

Also to add as a second item to paragraph 396, Article III., item 2, as follows:

"The President and General Secretary of the Board of Missions and the President and General Secretary of the Woman's Board of Foreign Missions shall be *ex officio* members of the Woman's Board of Home Missions."

Your committee recommends concurrence.

Respectfully submitted: O. E. BROWN, *Chairman.*
J. W. PERRY, *Secretary.*

Response from Cumberland Presbyterian General Assembly.

The following response was received from the General Assembly of the Cumberland Presbyterian Church, and on motion of A. F. Watkins, of the Mississippi Conference, it was made a matter of record:

CONVENTION HALL, DECATUR, ILL., May, 21, 1906.

General Conference of the Methodist Episcopal Church, South, Birmingham, Ala.

The General Assembly of the Cumberland Presbyterian Church heartily reciprocate your kindly greeting, rejoicing to have fellowship with you in the gospel of our Divine Lord.

IRA LANDRITH, *Moderator.*
J. M. HUBBERT, *Stated Clerk.*

Report No. 8 on Publishing Interests taken up.

Report No. 8 of the Committee on Publishing Interests was read.

On motion, the report was taken up item by item.

Item 1 adopted.

Item 1 was adopted.

Previous question ordered.

T. T. Fishburne, of the Baltimore Conference, moved the previous question, and the motion prevailed.

Item 2 adopted.

Item 2 was adopted.

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The report was adopted as a whole as follows:

Report adopted as a whole.

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 8.

Your Committee on Publishing Interests has received the following resolutions, signed by A. F. Watkins and John M. Barcus:

1. "Whereas the *Epworth Era* has been greatly enlarged and improved during the past quadrennium, and still further improvements are contemplated and have been announced by the Publishing Agents—changes that will make additional editorial help indispensable:

"*Be it resolved*, That the Discipline be amended by adding to paragraph 448, Chapter XIII., Section IV., the words "and the Editor of the *Epworth Era*," and by striking out in the next to the last line of the paragraph the word "and," inserting a comma in its place, making the whole paragraph read as follows:

" 'The Book Committee and the Publishing Agents shall have authority by concurrent action, during the intervals of the General Conference, to furnish necessary assistance to the Editor of the *Christian Advocate*, to the Book Editor and Editor of the *Review*, and to the Editor of the *Epworth Era*.'

2. "And whereas the secretarial work of the Central Office of the Epworth League has greatly increased with the development and extension of the League, making trained assistance in the department necessary both to conserve what has already been gained and to develop still further the work among young people—a need that has been recognized by action of the previous General Conference in permitting the League Board to employ an Assistant Secretary, and by the said Board in the actual employment of an Assistant Secretary; be it

"*Resolved*, That paragraph 438, Chapter XIII., Section III., be amended by striking out the period in line eight, inserting a semicolon, and adding the following words: 'and to supplement to the amount of one thousand dollars a year, if necessary, the funds of the Epworth League Board, so as to bring the salary of the Assistant Secretary up to twenty-five hundred dollars per annum.' The paragraph as amended will read as follows:

" 'Paragraph 438 (6). To pay a salary not to exceed $3,000 per annum to each of the following officers: The Publishing Agents, the Book Editor and Editor of the *Review*, the Editor of the *Christian Advocate*, the Editor of

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Sunday-school Literature, the General Secretary and Editor of the Epworth League; and to supplement to the amount of one thousand dollars a year, if necessary, the funds of the Epworth League Board, so as to bring the salary of the Assistant Secretary up to twenty-five hundred dollars per annum."

We recommend concurrence.

W. B. PALMORE, *Chairman.*
E. B. CHAPPELL, *Secretary.*

Bishop Atkins presides.

Bishop Atkins took the chair.

Report No. 9 on Publishing Interests adopted.

Report No. 9 of the Committee on Publishing Interests was read. On motion, the report was adopted as follows:

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 9.

Your committee has received the following resolution, signed by J. J. N. Kenney and others:

"Whereas, we are informed by the editor of the *Pacific Methodist Advocate* that prices of material and labor have advanced in San Francisco, Cal., since the earthquake, and that for this reason the appropriation heretofore made to said paper will not be sufficient for the next four years; therefore,

"*Resolved*, That the Publishing Agents be authorized to expend for the *Pacific Methodist Advocate* for the next four years the sum of $10,000."

We recommend concurrence.

W. B. PALMORE, *Chairman.*
E. B. CHAPPELL, *Secretary.*

Report No. 4 on Publishing Interests adopted.

Report No. 4 of the Committee on Publishing Interests was read. On motion, the report was adopted as a whole:

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 4.

Your Committee on Publishing Interests have carefully considered a paper signed by J. R. Nelson, J. M. Barcus, and others, the paragraph in the Report of the Publishing Agents, and the paragraph in the Report of the Book Committee, concerning the branch house at Dallas. We recommend the following for adoption:

Resolved, That in keeping with the Episcopal Address, the statements of the Publishing Agents, and the Report of the Book Committee, this General Conference directs the Book Committee to make suitable provision for the branch

house at Dallas, by the time our lease shall expire, either by lease, or purchase, or by buying ground and building thereon in said city of Dallas, Texas, as may seem best to their judgment.

Your committee has also had before it a memorial from the German Mission Conference, requesting that the General Conference give such directions as shall secure the translation and publication in the German language of the Junior and Standard Catechisms of our Church for the use of the Sunday schools and Epworth Leagues of the German Mission Conference. We have carefully considered the same, and recommend that this request be granted.

(Signed.) W. B. PALMORE, *Chairman.*
E. B. CHAPPELL, *Secretary.*

Report No. 11 on Publishing Interests read.

Report No. 11 of the Committee on Publishing Interests was read.

Indefinitely postponed.

John O. Willson, of the South Carolina Conference, moved that the report be indefinitely postponed. The motion prevailed.

Report No. 7 on Publishing Interests read.

Report No. 7 of the Committee on Publishing Interests was read.

Casteel's substitute.

B. J. Casteel, of the Missouri Conference, offered a substitute, and resigned the floor to Young J. Allen, of the China Mission Conference.

Drs. Allen and Denny heard.

J. M. Mason, of the Alabama Conference, moved that Dr. Allen's time be indefinitely extended, and the motion prevailed.

Collins Denny, of the Baltimore Conference, took the floor, and, on motion of Paul Whitehead, of the Virginia Conference, Dr. Denny's time was indefinitely extended.

Proposed amendment to substitutd accepted.

John O. Willson, of the South Carolina Conference, proposed an amendment to the substitute, which was read by the Secretary and accepted by the mover of the substitute.

Previous question prevails.

T. E. Sharp, of the St. Louis Conference, moved the previous question, and the motion prevailed.

Denny's point of order.

Collins Denny, of the Baltimore Conference, raised the point of law that the substitute required the process for constitutional changes in order to adoption.

Chair rules point well taken.

The Chair decided that the point was well taken.

Protest against Chair's ruling.

W. B. Stubbs, of the South Georgia Conference, entered a protest against the ruling of the Chair.

E. W. Alderson, of the North Texas Conference, ap-

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pealed from the decision of the Chair, and stated his ground of appeal.

Appeal from decision. Chair changes ruling—Conference to decide question.

After hearing the argument of Dr. Alderson, the Chair changed the decision, declaring that the Conference should decide the question by a majority vote.

On appeal from decision, Chair sustained.

Paul Whitehead, of the Virginia Conference, appealed from the decision of the Chair, on the ground that a constitutional question was involved. The Chair was sustained.

Substitute rejected.

The question being put upon the substitute, the amendment of J. O. Willson, of the South Carolina Conference, having been accepted by the mover and his second, the substitute did not prevail—58 votes being cast for, and 87 against.

Report adopted.

The report was adopted as follows:

COMMITTEE ON PUBLISHING INTERESTS, REPORT NO. 7.

Your committee has received from the Book Committee the following memorial:

"The General Conference of 1898 authorized the Book Committee to expend $50,000 on the Publishing House in China. Nearly the whole sum has been invested in that work by our Church, and an equal amount by the Methodist Episcopal Church. The managers of the House in China for many months have been asking, and in the judgment of of your committee have given strong reasons, for an enlarged building in Shanghai.

"Your Book Committee recommends that the General Conference authorize a further expenditure for building in Shanghai when, in the judgment of the Book Committee, the financial condition of the House shall permit, and when the committee shall be assured that the needs of the business in Shanghai demand it.

"Respectfully submitted by the Book Committee of the Methodist Episcopal Church, South.

COLLINS DENNY, *Chairman.*
W. C. DIBRELL, *Secretary.*"

We recommend concurrence.

W. B. PALMORE, *Chairman.*
E. B. CHAPPELL, *Secretary.*

Resolution out of order.

J. H. McLean, of the North Texas Conference, offered a resolution, which was ruled out of order, the subject-matter having already been voted upon adversely by the Conference.

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Gross Alexander, of the Louisville Conference, Book Editor, rose to a point of information, and asked to be instructed concerning Appendix IV. of the Discipline.

Alexander's point of information as to Appendix IV.

R. E. Blackwell, of the Virginia Conference, submitted the following resolutions:

Blackwell's resolution adopted.

Resolved, 1. That Appendix IV. be left out of the next edition of the Discipline.

Resolved, 2. That the Bishops be requested to prepare a statement on the subject to take its place.

The resolutions were adopted.

Pages thank Conference.

The following communication was received from the pages, and, on motion of A. F. Watkins, of the Mississippi Conference, was made a matter of record:

To the General Conference:

Resolved, That we, your pages, do thank you with unspeakable language for your kindness to us.

EDW. NEWELL, VICTOR MULLEN,
ROLLA MASCEY, DECKER MCCLUSKEY,
MELVIN SHUMAKER, ALVIN WHITE.

Report No. 3 on Boundaries taken up.

Report No. 3 of the Committee on Boundaries was taken from the calendar and considered item by item.

Items 2, 3, 5, 6 adopted.

Item 2 was read and adopted.

Item 3 was read and adopted.

Items 5 and 6 were read and adopted.

The four items adopted as a whole.

The items considered were then adopted as a whole as follows:

COMMITTEE ON BOUNDARIES, REPORT NO. 3.

Item 2. We, your Committee on Boundaries, have had under consideration the following memorial: "We, the delegates from the Indian Mission Conference, respectfully memorialize your body to grant the Indian Mission Conference permission to change the name of said Conference during the interim of the General Conference."

Your committee recommends concurrence.

Item 3. Your committee has had under consideration a memorial from the Northwest Mexican Mission Conference, as follows:

"Whereas the boundaries between the Mexican Border Mission Conference and the Northwest Mexican Mission Conference are not well defined; and whereas the city of Torreon, in the state of Coahuila, Mexico, which, according to the boundary established by paragraph 508, page 291 of

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Report No. 3 on Boundaries.

the Discipline, is within the limits of the Mexican Border Mission Conference, and could be more conveniently served by the Northwest Mexican Mission Conference, and in point of fact is being thus served; therefore, be it

"*Resolved*, 1. That paragraph 508, page 291 of the Discipline, be changed to read as follows: 'The Mexican Border Mission Conference shall include the states of Tamaulipas, Nuevo, Leon, and Coahuila, in the Republic of Mexico, excepting the city of Torreon in the state of Coahuila, and all the towns south of it on the Mexican Central Railway within the limits of said state. This Conference shall also include all the Mexican population within the southern border of the United States of America east of a line drawn on the border of the territory of New Mexico, and extending south to the Pecos River; thence southeast with the course of said river to the Rio Grande.'

"*Resolved*, 2. That paragraph 518, page 294 of the Discipline shall be changed so as to read as follows: 'The Northwest Mexican Mission Conference shall include all of our work in the Republic of Mexico in the states of Chihuahua, Durango, Sonora, Sinaloa, the territory of Baja, California, the city of Torreon in the state of Coahuila, and all the towns on the Mexican Central Railway south of said city within the limits of said state. This Conference shall also include all of the Mexican population within the southwestern border of the United States of America not included in the Mexican Border Conference.'"

Your committee recommend concurrence.

Item 5. We have had before us the resolution signed by the delegates of the New Mexico Conference, asking that said Conference be absorbed.

We recommend nonconcurrence.

Item 6. The following resolution, signed by the delegates of the West Texas Conference, was before us:

"*Resolved*, That paragraph 528 of the Discipline, defining the boundaries of the West Texas Conference, be changed by striking out the words 'and the town of Midland'; and that paragraph 519 of the Discipline, defining the boundaries of the Northwest Texas Conference, be changed by striking out the words 'to include the town of Midland.'"

Your committee recommend concurrence in this resolution.

(Signed.) JOHN H. MCLEAN, *Chairman.*
J. D. SCOTT, *Secretary.*

The following communication from the Clarksburg District Conference was received and placed on record:

DAVIS, W. VA., May 19, 1906. **MAY 21. SEVENTEENTH DAY.**

To the Secretary of the General Conference, Birmingham, Ala.

Greetings from Clarksburg District Conference.

The Clarksburg District Conference, Western Virginia Conference, in session at Davis, W. Va., sends greetings to the General Conference, and prays the Great Head of the Church to give direction and blessing to all the work of your great body.

Ordered by resolution, signed by L. S. Cunningham, M. Peck, and A. E. Odell.

(Signed.) W. M. GIVEN, *Secretary.*

On motion of the Secretary, the foregoing was spread upon the Journal.

Resolution out of order.

A resolution was presented by A. L. Andrews and J. S. Frazer, of the Alabama Conference, to the effect that the action concerning unordained preachers be suspended for four years. The Chair ruled the resolution out of order.

W. S. Lagrone's name added to protest.

At his request, the name of W. S. Lagrone, of the North Mississippi Conference, was allowed to go on the protest against the appointment of the Commission on the New Statement of Faith.

Adjournment.

The doxology was sung, the benediction was pronounced by Bishop Wilson, and Conference adjourned.

AFTERNOON SESSION.

Conference meets.

Conference convened pursuant to adjournment at 3 P.M., Bishop Atkins in the chair.

Religious service.

Religious service, consisting of singing hymn No. 315,

Nearer, my God, to thee,

and prayer, was led by W. L. Nelms, of the Northwest Texas Conference.

Minutes approved.

The minutes of the morning session were read and approved.

Chair's decision recalled.

The Chair recalled his decision upon the resolution offered by A. L. Andrews and J. S. Frazer, of the Alabama Conference.

Resolution as to unordained pastors.

The following resolution was offered:

Resolved, That the operation of the law allowing unordained pastors to administer the rite of matrimony and to baptize be suspended for four years, or until May, 1910.

J. S. FRAZER,
A. L. ANDREWS.

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Bishop Candler presides.

Bishop Candler took the chair.

Resolution not put on passage.

It was moved that the resolution be put on its passage out of its order. The motion did not prevail, and the calendar was resumed.

Report No. 7 on Missions adopted.

Report No. 7 of the Committee on Missions was read. On motion, the report was adopted as follows:

COMMITTEE ON MISSIONS, REPORT NO. 7.

Your Committee on Missions have carefully considered a memorial from the Board of Managers of the Scarritt Bible and Training School, asking that Article VII., paragraph 371 of the Constitution of the Woman's Board of Foreign Missions, be amended by striking out the last sentence, which reads, "The collections of the Woman's Foreign Missionary Society shall not be used for this school except such funds as may be given for that purpose"; so that the item as amended shall read: "Paragraph 371, Article VII. The Woman's Board shall have authority to establish and maintain a Bible and Training School under its auspices, control, and management for the education of missionaries and other Christian workers."

Your committee recommend concurrence.

Respectfully submitted:

O. E. BROWN, *Chairman.*
J. W. PERRY, *Secretary.*

Report No. 12 on Missions adopted.

Report No. 12 of the Committee on Missions was read. On motion, the report was adopted as follows:

COMMITTEE ON MISSIONS, REPORT NO. 12.

Your Committee on Missions, having carefully considered a memorial from the Board of Missions concerning the permanent establishment of the Missionary Training School, recommend concurrence in the following:

"To insert in the Book of Discipline, Chapter XI., Section I., paragraph 364, Article XXI.

"The Board of Missions respectfully memorializes the General Conference to add an Article to Chapter XI., Section I., of the Board of Missions, which shall follow paragraph 363 and be numbered Article XXI., and read as follows:

" 'Paragraph 364, Article XXI. The Board of Missions shall establish at Nashville, Tenn., in affiliation with the Biblical Department of Vanderbilt University, a Missionary Training School for the purpose of training mission workers for both the home and foreign fields. It shall elect quadrennially on nomination of the Missionary Secretaries a Board of Directors consisting of thirteen members, pro-

vided these shall include two Bishops, the Missionary Secretaries of the Board of Missions, the Corresponding Secretaries of the Woman's Foreign Missionary Society, and of the Woman's Home Mission Society, at least three members of the Vanderbilt Biblical Faculty, and three laymen; it shall appropriate annually for the maintenance of the school such sums as it may deem necessary; and shall, on the nomination of the Board of Directors, elect annually a superintendent of the school, and take such other steps as may be necessary for its proper management.'"

Respectfully submitted: O. E. BROWN, *Chairman.*
J. W. PERRY, *Secretary.*

Report No. 4 of the Committee on Episcopacy was read. On motion, the report was adopted as follows:

Report No. 4 on Episcopacy adopted.

COMMITTEE ON EPISCOPACY, REPORT NO. 4.

Your Committee on Episcopacy respectfully report that they have considered the complaint of Rev. Pope P. Mann, of the South Carolina Conference, concerning a decision made by Bishop Wilson in that Conference at its session in 1904. The complaint is that the bishop's ruling was incorrect. The remedy of the complainant plainly lay in propounding a written question of law, and upon its answer in writing to have moved his Conference to take an appeal to the College of Bishops. They might have reversed the bishop had they considered his decision erroneous. This General Conference, neither in the whole body nor in this Committee on Episcopacy, has jurisdiction to review such a decision or ruling; and however desirous the complainant may be of a hearing, he has simply come to the wrong tribunal, and his case must be dismissed for that cause.

(Signed.) PAUL WHITEHEAD, *Chairman.*
W. L. NELMS, *Secretary.*

Report No. 4 of the Committee on Missions was read. On motion, the report was adopted as follows:

Report No. 4 on Missions adopted.

COMMITTEE ON MISSIONS, REPORT NO. 4.

We, your Committee on Missions, having carefully considered a recommendation in the Episcopal Address and a memorial from the Board of Missions concerning missionary education of the young people, unanimously recommend concurrence in the following:

To amend paragraph 346, Article III. of the Constitution of the Board of Missions, by the insertion of the following

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Report No. 4 on Missions.

after the words "foreign field" in the sixth line from the end of the paragraph: "And to make provision for the missionary education of the young people through Sunday school, Epworth League, and schools and colleges of the Church."

The entire Article as amended would then read:

"Paragraph 346, Article III. The Board shall have authority to regulate its own proceedings; to appropriate money to defray current expenses; to provide for the support of superannuated missionaries and widows and orphans of missionaries who may not be provided for by any Annual Conference; to select and publish books and other suitable literature for all its mission fields; to build houses of worship, for hospitals, for schools, and for missionaries; to provide funds for the maintenance of the work under its care; to aid in the establishment and support of training schools for native converts and preachers; and to coöperate with other Methodist bodies in the establishment and support of such schools, wherever it may be practicable, in foreign fields; and to make provision for the missionary education of the young people through Sunday school, Epworth League, and schools and colleges of the Church. It shall also publish annually a statement of its transactions, naming the missions supported by it, and the amount appropriated and paid by each, and lay before the General Conference a report of its operations."

Respectfully submitted: O. E. BROWN, *Chairman.*
J. W. PERRY, *Secretary.*

Supplemental report on Missions.

By unanimous consent, O. E. Brown, chairman of the Committee on Missions, was allowed to submit a supplemental report of the Committee on Missions concerning the Woman's Board of Foreign Missions.

Taken out of order and adopted.

O. E. Brown, of the St. Louis Conference, moved that the report be taken up out of its order, and the motion prevailed. On motion, the report was adopted as follows:

COMMITTEE ON MISSIONS, SUPPLEMENTAL REPORT.

The Woman's Board of Foreign Missions respectfully requests that paragraph 368, Article IV. of the Discipline, be amended by inserting the word "three" instead of "two" in the second line of the paragraph, and by inserting the word "two" instead of the words "one or more" in the fourth line of the paragraph. They would also amend the Article by inserting after the word "societies," in the first line at the top of page 154, the following words: "The officers and

editors shall be elected quadrennially by the Woman's Board."

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Supplemental report on Missions.

The paragraph as amended would then read as follows:

"Paragraph 368, Article IV. The Woman's Board shall consist of a President, three Vice Presidents, two Corresponding Secretaries, a Treasurer, a Recording Secretary, the Editor of the *Woman's Missionary Advocate*, two Managers, and the Corresponding Secretaries, or their alternates, of the Conference Societies. The officers and editor shall be elected quadrennially by the Woman's Board. The Secretaries of the Board of Missions shall be honorary members of the Woman's Board."

It is further requested that paragraph 373, Article IX. of the Discipline, be amended by the insertion of the following after the word "President" in the first line of the paragraph: "of the Woman's Board of Foreign Missions shall advance the interest of the Society by travel, correspondence, and all practicable means. It shall be her duty to call and preside over meetings and countersign all orders on the treasury. In her absence one of the Vice Presidents shall preside; and if neither is present, a chairman shall be selected."

The entire paragraph as amended would read as follows:

"Paragraph 373, Article IX. The President of the Woman's Board of Foreign Missions shall advance the interest of the Society by travel, correspondence, and all practicable means. It shall be her duty to call and preside over meetings and to countersign all orders on the treasury. In her absence one of the Vice Presidents shall preside; and if neither is present, a chairman shall be elected."

(Signed.) O. E. BROWN, *Chairman.*
J. W. PERRY, *Secretary.*

Report No. 24 of the Committee on Itinerancy was, on motion, considered out of its order. On motion, the report was adopted as follows:

Report No. 24 on Itinerancy adopted.

COMMITTEE ON ITINERANCY, REPORT NO. 24.

The Committee on Itinerancy has examined the journals of the following Annual Conferences, and makes report thereon, to wit:

Alabama Conference.—We found this journal to be correct in every respect. It is a model of neatness.

Arkansas Conference.—The journal has been neatly kept. Owing to the destruction of the former record by fire, this one contains the proceedings of the Annual Conference for the quadrennium. Only a few minor errors are noted: carelessness in recording the minutes of 1903 twice;

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also making the same error on the fourth day of the session in 1904; then the minutes were not signed by the bishops presiding or by the secretary.

Baltimore Conference.—This journal is well kept in all respects, except the numbering of the Conferences as 119, 120, 121, and 122, when, according to history, the Conference adhered to the Southern Church in 1866.

Brazil Mission Conference.—This journal is very nicely kept; only a few slight errors. The secretary almost invariably fails to state who was in the chair when the Conference was called to order. In the session of 1902 no entry is made showing that the report of the Board of Missions was adopted by the Conference. It is stated that the session of 1902 was adjourned with the doxology. In the session of 1904 the journal fails to state whether or not the report of the Committee on Books and Periodicals was adopted. At the same session there is no record of a final adjournment. In the journal for 1905 the minutes are marred by pasting between the leaves a sheet of writing paper on which a resolution was written. Again, the journal fails to state that there was a final adjournment.

Columbia Conference.—This journal does not state who called the roll at the thirtieth session of the Conference; the reports of the committees, boards, and statistical secretary are not recorded in the minutes of the twenty-eighth session. With the exception of these errors, the journal has been faithfully kept.

East Columbia Conference.—This journal is very well kept.

Florida Conference.—This journal is somewhat lacking in neatness, and the handwriting is exceedingly trying to the eyes. A serious defect is the omission of the Conference roll from the minutes of every session.

German Mission Conference.—This journal nowhere contains a roll of members; otherwise it is properly kept.

Holston Conference.—This journal is found to be correctly kept.

Illinois Conference.—This journal is in first-class condition, and the work well performed.

Indian Mission Conference.—This journal is very nicely kept; the only error in it is the omission of the bishop's name at the end of the sixtieth or last Conference.

Japan Mission Conference.—This journal is properly kept.

Kentucky Conference.—This journal is very nicely kept, except in the omission of the name of the bishop presiding at some of the sessions, and a few minor errors that need not be mentioned.

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Report No. 24 on Itinerancy.

Little Rock Conference.—The secretary's name does not appear as signed to the minutes of either 1902, 1903, 1904, or 1905. No mention is made of adjournment. Answer to question 3, "Who are discontinued?" page 16, is placed under question 8: "The name of H. L. Sampson was called, and at his request he was discontinued." The journal is otherwise neatly and correctly kept.

Los Angeles Conference.—In record, page 231, for the session of 1905, answer to question 6, "Who are received by transfer from other Conferences?" six names are given without designating the Conferences from which they came. The journal is well kept.

Louisiana Conference.—This journal is accurately kept.

Louisville Conference.—This journal has been faithfully kept.

Memphis Conference.—This journal is kept in a very attractive form, and there is no criticism to be made.

Mexican Border Mission Conference.—This journal shows no signature of either president or secretary of the sessions held in San Antonio, Texas, February 5, 1903, and February 1, 1906. The minutes are also left unsigned for January 27, 1904, at Monterey, and for February 2, 1905, at Laredo.

Mississippi Conference.—This journal is faultless.

Missouri Conference.—This journal is highly commended for neatness and accuracy.

New Mexico Conference.—This journal shows a want of neatness, and is minus a roll of membership. On pages 257, 258 the standing committees are mentioned but nothing is said about where to find them or how they are created. Instead of being put in connection with the minutes of the last day, the appointments of the preachers of the fourteenth session appear in the appendix.

North Alabama Conference.—First day, morning session, 1902, page 6, it is stated that the presiding elders made the following report and nominations, while there is nothing to show that they were ever appointed as a committee on nominations. Fourth day, morning session, 1902, page 15, Anson West took the chair, and we infer from the reading of the journal that the bishop took the chair before the close of the session, though the journal does not state it.

North Carolina Conference.—This journal is well kept.

North Georgia Conference.—This journal is faultless.

North Mississippi Conference.—This journal is nicely kept.

North Texas Conference.—This journal is neatly kept.

Northwest Mexican Mission Conference.—[No comment on this journal.]

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Report No. 24 on Itinerancy.

Northwest Texas Conference.—This journal is beautifully kept.

Pacific Conference.—This journal contains mistakes in spelling and punctuation. The minutes of the session of 1902 record the appointments of the preachers before the close of the business of the last session, when it should have been the last business transacted. It also states that the memorial session of the Conference for 1904 and 1905 was presided over by A. Odom, but does not state by whose authority he presided. The minutes of the session of 1905 do not contain the names of those present. It also states for the same session that the presiding elders nominated the standing committees, but does not show that they were elected by the Conference. On the fifth day of the session of 1905 it is not stated who called the Conference to order or who presided over it, and at the close the journal shows a considerable amount of business transacted after the appointments had been announced.

South Carolina Conference.—This journal is finely kept.

South Georgia Conference.—This journal is nicely kept.

Southwest Missouri Conference.—This journal is fairly well kept. We note a lack of uniformity in the place of signatures of the president and secretary.

St. Louis Conference.—This journal is marred by paste in two or three instances, and by leaving two pages without writing in the midst of the record, pages 83, 84, session of 1902. In the record for 1905, answer to question 6, the "F" is left out of the name of C. F. Wimberly, page 10; and Sunday announcements for Baptists are erased and left blank, page 37. Otherwise the record is well kept.

Tennessee Conference.—This journal is a model in all respects, the sole ground for criticism being the omission of the Conference Roll from the minutes of the session of 1905.

Texas Conference.—On page 18 of this journal reference is made to the reading of a report on episcopal residence, and nothing is said about where to find it. On page 24, in the minutes of the sixth day's session, question 28 is asked, "What is the number of Sunday-school scholars?" and the word Sunday is left out and school is written twice. On page 30 is asked, "What has been contributed for Missions?" The answer is blank for both foreign and domestic. On page 104, sixty-fourth session, there is no answer to the question on educational statistics. On page 24 we find blank answer to question 35, "What has been contributed for the support of bishops?" On page 239 of the minutes of 1905 the record shows that a committee was appointed to investigate an accusation against the moral character of a

traveling preacher. The report of the committee shows some very peculiar proceedings. Then a few other minor discrepancies were found.

Report No. 24 on Itinerancy.

Virginia Conference.—This journal is very nicely kept, and is a model.

West Texas.—This journal is above criticism.

Western Conference.—This journal does not contain the record for 1902. The arrangement of matter might be improved. The president's name is signed by the secretary in 1904 and 1905. The bishop's signature should be placed to the record.

Western North Carolina.—This journal is very nicely kept.

Western Virginia Conference.—In this journal the minutes of the session of 1903 are not signed by the secretary. Frequently after the first day the name of the presiding bishop is omitted. The minutes do not show that any one presided at the afternoon session of September 12, 1904 and 1905. Otherwise the record is well kept.

White River Conference.—This journal is fairly well kept.

The journals of the China Mission and Montana Conferences were not before the committee for examination.

(Signed.) B. F. LIPSCOMB, *Chairman.*
J. H. MCCOY, *Secretary.*

Report No. 21 of the Committee on Itinerancy was read. On motion, the report was adopted as follows:

Report No. 21 on Itinerancy adopted.

COMMITTEE ON ITINERANCY, REPORT NO. 21.

Your Committee on Itinerancy have considered a memorial from the Japan Mission Conference, signed by C. B. Moseley, K. Ashida, J. C. C. Newton, T. Foshiada, and J. K. T. Mengies, asking that the same exception in regard to the time limit be extended to the Japanese preachers as that now made in the case of missionaries on foreign stations; and that, in accordance therewith, paragraph 99, Answer 2, of the Discipline be changed by inserting after the words "on foreign stations" the words "Japanese preachers in the Japan Mission Conference," so that that portion of the paragraph shall then read, "Missionaries among the Indians and on foreign stations, Japanese preachers in the Japanese Mission Conference," etc.

We recommend concurrence.

(Signed.) B. F. LIPSCOMB, *Chairman.*
J. H. MCCOY, *Secretary.*

Item 8 of Report No. 14 of the Commitee on Revisals was read. The item, on motion, was adopted as follows:

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COMMITTEE ON REVISALS, REPORT NO. 14, ITEM 8.

Item 8 of Report No. 14 on Revisals adopted.

We have had before us a paper signed by O. F. Sensabaugh, J. H. McLean, and others, asking that paragraph 323, page 136 of the Discipline, be so changed as to read as follows: "Should he at any future time produce to the Annual Conference a certificate of his restoration by the District Conference, signed by the President and Secretary thereof, his credentials may be restored to him."

We recommend concurrence.

Respectfully submitted:

GROSS ALEXANDER, *Chairman.*

NELSON B. HENRY, *Assistant Secretary.*

Report No. 11 on Itinerancy put on passage.

Report No. 11 of the Committee on Itinerancy was read, and, on motion of J. H. McLean, of the North Texas Conference, the report was divided and put upon its passage item by item.

Item 1 considered and adopted.

Item 1 was considered.

S. L. Dobbs, of the North Alabama Conference, moved that the whole report be indefinitely postponed.

H. C. Howard, of the North Alabama Conference, moved the pending question, and the motion prevailed.

The motion to postpone indefinitely did not prevail.

On motion, the previous question was ordered.

Item 1 of the report was adopted.

Item 2 discussed and adopted.

Item 2 was read.

J. H. McLean, of the North Texas Conference, moved to amend the report by striking out item 2.

A. L. Andrews, of the Alabama Conference, moved the previous question, and it was so ordered.

The amendment of J. H. McLean did not prevail.

Item 2 was adopted.

Report as a whole adopted.

The report was adopted as a whole as follows:

COMMITTEE ON ITINERANCY, REPORT NO. 11.

Your committee has given careful consideration to the following resolutions signed by James Cannon, Jr., and W. J. Young:

"*Resolved*, 1. That the General Conference hereby amends Chapter XI. of the Discipline by the addition of a new paragraph, 364, as follows:

"'An Annual Conference Board of Missions may employ suitable persons to conduct missionary work under the direction of the Board subject to the approval of the Annual Conference and the appointment of the bishop, may provide for their support out of the funds under the con-

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Report No. 11 on Itinerancy.

trol of the Board, and may authorize said persons to hold evangelistic services, to make missionary addresses, and to take collections for the support of the work of the Board at places designated by the Board. In case the Board should desire to employ a traveling preacher for such work, it shall nominate him for the same to the Annual Conference, and, should the Conference so request, the President of the Conference may appoint him to said work.'

"*Resolved*, 2. That paragraph 99 be amended so as to read as follows:

" 'Paragraph 99, Answer 2. To fix the appointments of the preachers in the Annual Conferences: *provided*, he shall not allow any preacher to remain in any circuit or station more than four years successively, except the preachers stationed in Key West, Florida Conference, the connectional officers, the supernumerary and superannuated preachers, missionaries among the Indians and on foreign stations, *or in the employ of the Annual Conference Board of Missions*,' etc.; the rest of the paragraph remaining *unchanged*."

The committee recommends concurrence.

B. F. LIPSCOMB, *Chairman.*
J. H. MCCOY, *Secretary.*

Resolution on Apostles' Creed considered and adopted.

W. F. Taylor, of the Kentucky Conference, offered a resolution for the amendment of paragraph 486 of the Discipline conforming the Apostles' Creed with the Order of Worship, and moved that the resolution be taken up out of its order. The motion prevailed.

C. M. Bishop, of the Missouri Conference, moved that the resolution be referred to the Commission on the Revision of the Ritual.

It was moved to lay the resolution on the table. The motion did not prevail, 53 votes being cast for, and 64 against.

A. L. Andrews, of the Alabama Conference, moved the previous question, and the motion prevailed.

The vote being taken on the motion to refer the resolution to the Commission on the Revision of the Ritual it did not prevail.

The resolution was adopted as follows:

Resolved, That the Book Editor, in publishing the new Discipline, shall make the reference to the Church in the Apostles' Creed, in paragraph 486, conform to the statement in the new Order of Worship, and that our official papers

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in their publications shall be kept in harmony with this statement.

(Signed.) W. F. TAYLOR, E. G. B. MANN, W. E. ARNOLD, R. G. WATERHOUSE. W. W. BALL,

Report No. 3 on Church Extension adopted.

Report No. 3 of the Committee on Church Extension was read and, on motion, adopted as follows:

COMMITTEE ON CHURCH EXTENSION, REPORT NO. 3.

Your Committee on Church Extension, having had under consideration a memorial from the Cherokee District of the Indian Mission Conference, asking that provision be made for the organization of District Boards of Church Extension, recommends that the prayer of the memorialists be granted, and that a new paragraph be added to the Discipline immediately following paragraph 392, which shall read as follows:

"Paragraph 393, Article XII. A District Board of Church Extension may be organized in any presiding elder's district for the purposes, and subject to the regulations, prescribed in paragraph 392, with power to do and perform such acts in said district as City Board of Church Extension are authorized to do in the cities in which they may be located."

(Signed.) W. F. MCMURRY, *Chairman.*
T. B. KING, *Secretary.*

Report No. 16 on Revisals amended and adopted.

Report No. 16 of the Committee on Revisals was read, and a motion was made to adopt.

J. A. Burrow, of the Holston Conference, moved the following amendment:

Change the words "provided it does not conflict with any state law," to read "provided it does not conflict with civil laws."

J. M. Mason, of the Alabama Conference, raised the point of order that no motion to reconsider the subject had been made.

The Chair did not sustain the point of order.

F. P. Culver, of the North Alabama Conference, moved the previous question. The motion prevailed.

The report as amended was adopted as follows:

COMMITTEE ON REVISALS, REPORT NO. 16.

Your Committee on Revisals have carefully considered a paper signed by several members of the North Carolina Conference, and a paper signed by Z. T. Bennett and others,

touching the recent action of this Conference, authorizing unordained preachers in charge to perform the rite of matrimony.

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Report No. 16 on Revisals.

We recommend that after the words "to celebrate the rite of matrimony," in paragraph 120, as recently amended by this Conference, these words be inserted: "provided it does not conflict with civil laws."

The paragraph will then read as follows: "To preach the gospel; to celebrate the rite of matrimony, provided it does not conflict with civil laws; in the absence of an elder or bishop, to administer baptism; and in the absence of the presiding elder or bishop, to control the appointment of all services to be held in the churches in his charge."

Respectfully submitted:

GROSS ALEXANDER, *Chairman.*
NELSON B. HENRY, *Secretary.*

Report No. 6 on Finance adopted.

Report No. 6 of the Committee on Finance was, on motion, taken out of its order. The report was read and adopted as follows:

COMMITTEE ON FINANCE, REPORT NO. 6.

Your committee beg leave to report that they have had for consideration before it a resolution, from J. H. McCoy and others, to the following effect: that the General Conference is hereby petitioned to commend to the several Annual Conferences the Morris plan or something similar thereto for the purpose of providing parsonages for superannuated preachers and widows of the deceased preachers of the Church.

Your committee beg leave respectfully to report that after carefully considering said resolution, and since said resolution leaves each of the several Annual Conferences free to adopt either the Morris plan or some other plan of like nature, designed to reach the same result, they recommend concurrence.

T. S. GARRISON, *Chairman.*
GEORGE J. LEFTWICH, *Secretary.*

Motion as to reports of standing committees ruled out of order.

Paul Whitehead, of the Virginia Conference, moved that all reports of standing committees, consisting of recommendations to nonconcur, be adopted.

The Chair ruled that the motion was out of order, as involving more than one proposition.

Report No. 3 on Bible Society adopted.

Report No. 3 of the Committee on the American Bible Society was, on motion of C. H. Briggs, of the Southwest Missouri Conference, taken out of its order.

The report was read and adopted as follows:

MAY 21. SEVENTEENTH DAY.

COMMITTEE ON THE AMERICAN BIBLE SOCIETY, REPORT NO. 3.

Your Committee on the American Bible Society respectfully report that Dr. W. I. Haven, Secretary of the American Bible Society, and Rev. George D. French, Field Agent of the same Society, have appeared before us, and have submitted the report of the Society for the ninetieth year of its existence, and other literature setting forth more fully the work of the Society in both home and foreign fields during all these long years of its history. And we recommend that this General Conference express its hearty appreciation of the magnificent work thus accomplished, and especially our sense of obligation for the great assistance rendered all our work in the foreign fields by furnishing the Scriptures translated in the various tongues, practically without cost to us.

We also recommend that the General Conference reaffirm its historic position of fidelity and devotion to the American Bible Society.

Respectfully submitted: C. M. BISHOP, *Chairman.*
Z. T. BENNETT, *Secretary.*

Report No. 6 on Episcopacy tabled.

Report No. 6 of the Committee on Episcopacy was taken out of its order, on motion.

The report was read and, on motion, laid on the table.

Motion to take up Report on Sunday Schools fails.

E. G. Moseley, of the Virginia Conference, moved that the report of the Committee on Sunday Schools, regarding the election of Assistant Sunday-school Superintendent, be taken up out of its order. The motion did not prevail.

Resolution of thanks adopted by rising vote.

The following resolution of thanks was read and unanimously adopted by a rising vote:

Resolved, That we extend our sincere thanks to the pastor and official board of First Church for the use of their building for the sessions of this General Conference; to the pastors and officials of the various churches of the city who have given the use of their buildings for our committees; to the trustees of the Masonic Temple for the use of the temple for both committees and an educational exhibit; to the directors of the Y. M. C. A. for the use of their building; to the Birmingham Athletic Club for the courtesies of their organization; to the various local committees for their faithful and efficient services; to the citizens of Birmingham, and especially to the ladies, for their general hospitality and many delicate courtesies; to the editor and publishers of the *Daily Advocate*, the city press and various

press representatives, for their reports of our proceedings; to the Bell and People's Telephone Companies, the Western Union and Postal Telegraph Companies, and various railway companies, for special favors; to Mr. M. L. Davidson, also, who has served us as mail distributor; Miss Nellie Hinckle, who has served as a stenographer; Mrs. Ida Bullock and Miss Clara Thompson, who have served us as telegraph operators; Mr. F. F. Putman, who has served at the telephone; and the boys who have served as our pages, for their faithful work and their unfailing politeness; and to our various Secretaries for the fidelity with which they have performed their difficult duties.

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(Signed.) E. B. CHAPPELL, H. B. REAMS, W. R. LAMBUTH, J. W. IRWIN.

Bishop Wilson took the chair.

Bishop Wilson presides.

A resolution was presented by R. E. Blackwell, of the Virginia Conference.

Blackwell's resolution tabled.

E. O. Watson, of the South Carolina Conference, moved that the resolution be laid on the table, and the motion prevailed.

W. R. Lambuth, of the Tennessee Conference, offered the following resolution, which was adopted:

Resolution as to Daily Advocate adopted.

Resolved, That we respectfully request that in the arrangement of the form of the *Daily Advocate* of the General Conference of 1910, and in the editing of same, a calendar containing the items of the preceding day shall appear at the head of the first column of the first page each successive day of the Conference.

(Signed.) W. R. LAMBUTH, E. B. CHAPPELL.

E. W. Alderson, of the North Texas Conference, moved that the Conference do now adjourn *sine die*. The motion prevailed.

Motion to adjourn *sine die* prevails.

The minutes of the afternoon session were read and approved.

Minutes approved.

Bishop Wilson spoke briefly, expressing the appreciation of the College of Bishops of the consideration shown them by the Conference, and of their gratification in the Christian spirit and wisdom that had characterized the proceedings of the Conference throughout, and gave assurance of the continued love for the brethren that was in their hearts, and of their unceasing prayer night and day for the well-being and prosperity of the Church.

Bishop Wilson's parting words.

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Closing exercises.

The Chair announced hymn No. 227,

And let our bodies part,
To different climes repair,

T. S. Wade, of the Western Virginia Conference, led the Conference in prayer, the doxology was sung, the benediction was pronounced by Bishop Wilson, and the Conference stood adjourned *sine die*, 5:10 P.M. Monday, May 21, 1906.

Adjournment.

A. F. WATKINS, *Secretary.*
JOHN M. BARCUS,
C. H. BRIGGS,
JOHN W. HEIDT,
F. S. PARKER,
E. O. WATSON,
W. F. LLOYD,
J. A. BURROW,
J. M. MASON,
Assistant Secretaries.

ALPHEUS W. WILSON,
JOHN C. GRANBERY,
WILIAM W. DUNCAN,
CHARLES B. GALLOWAY,
EUGENE R. HENDRIX,
JOSEPH S. KEY,
WARREN A. CANDLER,
HENRY C. MORRISON,
E. EMBREE HOSS,
A. COKE SMITH,
JNO. J. TIGERT,
SETH WARD,
JAMES ATKINS.

APPENDIX.

FRATERNAL ADDRESSES.

ADDRESS OF REV. YOUNG J. ALLEN, D.D., OF THE CHINA MISSION.

Mr. Chairman, and Brethren and Sisters: I appear before you to-day at the call of the Conference. I do so because I believe the field I represent has enlisted your attention, your hearts, and an interest which this occasion exhibits perhaps at its very best. It has often been my privilege to represent China, and sometimes persons have thought I have been too enthusiastic a champion, in fact, of that great people; and sometimes persons have asked rather sneeringly, I have thought, "What has China done to merit such statements?" or such representations as I was able to make. Now, brethren, I know it is not a question to-day of what China has done; and yet there are some things that China has done that I feel I ought to state to you in this introduction. Among the things China has done is the continuance of that great nation, that great and populous empire, down to our day. She is an ancient as well as a modern people. Her compeers, the Assyrians, the Babylonians, the Egyptians, the Grecians, the Romans, have all perished. And all we have of them are fragments from the ruins, a rescued literature in parts—fragments of literature. These ruins and these fragments, in the hands of a new people, an alien people we might say, are all that is left to represent those great peoples. But China has come down to us through all the ages, not depleted in territory, nor depleted in population, a great people inhabiting a great empire. And look at it again—compare the Roman Empire at its very height, and you will find that the Roman Empire had about one hundred and twenty millions of people. Their territory was much smaller than China. China represents four hundred millions and more, according to recent statistics. Their empire, the area of it, is larger by perhaps five times than some of those great empires that we have mentioned. China has conquered all the regions round about. The Cantonese who visit your shore, and whom you know as Chinese, are not Chinese except by conquest and adoption. They have received the civilization of China.

The Chinese people inhabit North China beyond the Yellow River; and all other parts of China have been conquered by them or by peoples representing them. This civilization embraces all Eastern Asia. Their language is understood, not always read, by five hundred millions of people. She has given them language, laws, and literature; and so China to-day stands as the suzerain of all Eastern Asia. Japan, until recently, acknowledged that. And all the other nations that have gotten anything in the way of civilization have gotten it from China. So,

friends, with the magnificent territory which she now has, and with the riches of the resources which abound in that great country, and with the population which supplies, or might supply, labor enough to develop it all, China stands to-day, physically, morally, intellectually, politically, in every way—she stands one of the greatest peoples that has ever come down to us.

But, friends, I do not propose to boast of what China has done. She has done much. The question that concerns us to-day is not that, but another question, and that is, what China stands for. What does China stand for now? That is a question that concerns us and concerns the world, because China to-day is a world question. China at this critical moment stands, so far as the Church is concerned, in the very foremost front of interest. China for Christ means the world for Christ, the fulfillment of the great commission, the consummation of the gospel dispensation. But achievement such as this invites thought and invites effort such as has never been put forth before. Now I want to concentrate your attention for a few moments on the present situation. All the world at present is looking toward China. Diplomatic, commercial, intellectual, and religious interest has concentrated there for many years now; but never to such an intense tensity as to-day. And I wish briefly to call your attention to the situation; and secondly, to our relation to it. For there is the point: our relation to the present situation in China.

Speaking generally, the situation in China may be described as one of transition and transformation; and the conditions that characterize the movement aré those resulting from the conflict, first of ideas. between the old and the new; secondly, between the Chinese and the Manchus, or the government and the people. Now right here I will explain to you—perhaps you all know it, for in these brief notes which I made to prevent too much diffusion, I must take for granted that you are acquainted largely with the history of China and its present political relations and status. China, as you know, then, is governed by Manchu Tartars who conquered the country in 1644, two hundred and sixty-two years ago. It is no secret that a revolution here is used in its broadest sense, not simply as political revolution, though that also is comprised in the word. The revolution which I speak of at present has for its object, first, the restoration of China to the Chinese as against the Manchus. There are many factions that advocate this. And, secondly, the restoration of its integrity and independence, by recovering from foreign governments the concessions made to them, and the ultimate abolition of the extra-territoriality clauses exacted by foreign governments and inserted in their treaties. And also the admission of China into the comity of nations. The whole involves reforms and changes that are radical and far-reaching. The parties to this movement are the enlightened and progressive Chinese on the one hand, and the conservative governing class, comprising the Manchus

and their sympathizers among the Chinese, mostly those who are in offices of trust and emolument. I may explain here that when the Manchus came into China there were factions warring together, and one of these factions invited the Manchus. The Manchus helped to put down the opposing faction, and then turned upon the inviting faction, and in this melee there were Chinese that adhered to the Tartars, and have ever since been regarded as Chinese Tartars. There never has been any great bond of union and sympathy between these two great peoples. But a compromise having been early effected, as a *modus operandi* or *vivendi*, they have managed to get along very well for two hundred and sixty years.

The coming of foreigners was the beginning of a new era in the history of China. The first conflict was for admission and recognition of foreign governments and over their relations with China. The Chinese have never—I mean, of course, now, the Chinese government so-called, the Manchu government—have never recognized any rights. Everybody is subject to the throne and belongs to the sovereign. The foreigner was regarded as an alien, so far outside (and hence called the outside barbarian) that he was not entitled to demand any rights. And of course Chinese conceit and pride recognizing simply privileges, they would grant privileges by petition, but never any rights. And so, of course, war was ultimately inevitable. It came, and resulted in the repeated defeat and humiliation of China. These things have been going on now for sixty years, during which time the people and the government have been gradually getting asunder. The people were always required to keep quiet, were never allowed an utterance on any great state question. They were not allowed to gather together in groups and talk on these subjects. They could not write on them. They had no papers for all these years; but even recently, within the last few years, they have required the people to submit and be quiet, saying that the government would attend to international matters. And so it has gone on for these years, the people being absolutely dominated by their fear of being arrested, because there are always spies listening, and very frequently the opportunity is availed of to blackmail the people. They simply say: "I heard you speaking in a kind of revolutionary way, or seditionary way, uttering remarks that are not allowed." And so they are led before some official, and mulcted to the extent of several dollars or hundreds of dollars.

Now, however, a new phase of this question is presented; and it is the people led by the student classes and the younger generation—young China, in fact—that are taking the initiative. These young men have been educated in our schools. Many of them have gone abroad, to Europe, America, Japan. Many of them are officials and official secretaries, and others who have gone abroad and seen the world have come back enlightened. They have received an impulse. They now feel that the time has come for them to speak; and so, led by these

students, the people have arrayed themselves on the one side against the government. Now I do not mean to say that they have broken out into any great revolt, but they have made it known to the throne that they do not intend to submit so abjectly any longer. They credit the Manchu government with their defeat, with humiliation, degradation, poverty, and helplessness at home, and with neglect and indifference in regard to their people abroad. Thus their people go abroad to America and other countries, and they are treated with contempt. They are humiliated. And so now the two features which characterize the situation, revolt against the government and opposition to foreigners, spring from the same source—the desire to recover what a feeble government has lost and the desire for restoration of the authority of the Chinese. "China for the Chinese" is therefore the legitimate watchword for young China. And this affects both the Manchu government and its relation with foreigners. The people also demand, on these accounts, great reforms. Especially do the Chinese demand a share in the government of the country and in its administration. They ask for a limited monarchy, with a parliament and constitution, etc.; and of the foreign governments they demand the restoration of concessions already granted by the Manchus, the withdrawal of extra-territoriality clauses from the treaties, and admission into the comity of nations.

The people also demand the abolition of the ancient government Civil Service. Now you know, friends, that has distinguished China above all the nations—the Chinese Civil Service. It is so admirable that England has adopted it in India; and other nations have partially accepted it. Our own country, I think, has received a suggestion from this source. It has served China for a thousand years, and yet this year, in China, the Empress Dowager, the supreme ruler of China, promulgated a decree ultimately and absolutely abolishing this great system that has characterized Chinese civilization for a thousand years. That is one of the most significant steps that has ever been taken in the country. It is to be followed by demands of the people, because they all demand that they shall have an equal chance, equal rights, in the matter of education. They therefore demand a universal system, somewhat after the American common school system, terminating in the capital at Peking in a great imperial university.

What is more significant still, this change has invited the women to come in and share the privileges of this general education; and so the government has now moved that in the places where these common schools are set up, education for women shall be provided. Here are some points I wish to call your attention to, for I am speaking along great trunk lines to-day, and I have not time for detail. These are fundamental facts I want to bring before the Conference.

You know the great worship of the Chinese is not Buddhism, it is not Taoism, it is not Confucianism, but it is ancestral worship. You may say that ancestral worship belongs to Confucianism—that is to

say, his system of philosopy and politics—and that it is a feature of Confucianism at any rate. It is the great system of China, ancestral worship. Now I want to explain this to some extent, because this also is bound to go, and that fact gives us an advantage that we have never had before. It has come about too in a somewhat unexpected way. Ancestral worship is to provide for the worship of ancestors for three generations back. Now it is provided for by their families having sons and daughters, betrothing them, and consummating the marriage at the proper time, with the expectation of a son. The firstborn son is the high priest of the family, and he offers the rites in all this ancestral worship. You see at once, then, one of the first considerations in view of the peace of ancestors and the peace of posterity, the peace of the community, all depends upon the ancestral performances. Bear that in mind, and you will understand why it is so very difficult to convert these people. If the ancestors be neglected for any cause, whether it be for the want of a son to offer them, or whether it be neglect, calamity comes upon the community. Ancestors become malignant devils; they visit and revenge themselves upon the descendants that have been indifferent, or upon the community, and so the whole community is interested in this ancestral worship being performed. You can see, therefore, how they scrutinize and how they feel somewhat of terror and dread when they hear of a son, especially if it be the firstborn, joining the Church. They beggared their ancestors, and these ancestors will come upon the world with malignancy and revenge; and don't you see what the effect produced in the community is? That is a terrible fact.

Now and then these people, first and foremost, want to provide wives for their sons and husbands for their daughters, and they do this at an early age by betrothal. Now this system also is the origin of polygamy, or bigamy, or concubinage in China. The necessity for a son requires that they take a concubine; and if the concubine have a son, the son passes over to the wife. There can be only one wife. The son passes over to the wife. She adopts it. It is her child, and the real mother disregards it and considers it utterly given over to the first wife. If there are no children in that way, then they adopt a son from a near kinsman, and he changes his name, or comes into the family, and is thus provided for. Now if I had time I could tell you to-day that one of the great standing, irritating, and difficult questions in the palace was that the emperor was put upon the throne by intrigue when he ought not to be there, because he is a collateral and not a regular descendant, and therefore cannot worship the ancestors that preceded him, and the succession is broken, and that has brought calamity on the country.

The point I am coming to is this: filial piety is the great virtue, the first virtue, in the empire. "Shaw way shoo Duk" (Chinese as near as I could get it). Now then, these women—here's where the women's work tells, here's where the education of women tells—these women

come to our schools, they become educated. Young men come to our schools, they also become enlightened; and one of the greatest and most significant revolts to-day in the empire is the revolt of the women against the betrothal system; and the young men, too, revolt against it. So now each in his place declares that they want to know who is to be their partner. And so they are beginning to advertise their ideals. The other day I saw in a Chinese newspaper something like this: A young woman was writing from one of our schools, writing to the daily paper, describing an ideal husband, a husband such as she would like to marry. A young man from one of our colleges replied to the description, and he described a woman he would like for a wife, and the terms were like this: "I want a woman with natural feet. I want her to be able to walk. Second, I want her educated. I want her to be able to speak at least one foreign language, which would be English. I want her to be able to entertain guests, hold receptions, to have knowledge of domestic affairs, and know how to cook." [Applause.]

Now, friends, that's a movement that is very significant and very fundamental. We have not got to the bottom of it yet, however. They say that when they marry they want to set up for themselves, this housekeeping business. Now you know in China—and that is another one of those great things that clog a nation and has kept down and smothered it—they have the joint family system. This joint family system requires that when a son takes a wife, if there are three or five or ten sons, they must all bring them home to the ancestral roof, and they all come under the hand and ban of the mother-in-law. I walked out a few years ago into the countryside from Shanghai, and came upon a village. You know this joint family system creates villages, or at least hamlets, and a number of these hamlets make a considerable village. The families are not numerous (I mean the names of the families), but the progeny is. The name of the family was, in English, Long; it was called the Long Family. I fell into conversation with a middle-aged woman about the family, the Long Family. I asked her about her own family in this joint system. "Yes," she said, "I have a family with sons and grandsons, and yet I am not free from my obligation to my mother-in-law." You see, therefore, how terribly enslaving and fettering is this system.

Now then, friends, I will tell you more about the sequel of this when I come to the second part of my subject. In our schools education is very popular. We have some strong-minded women in those schools. The other day, as we came along from Shanghai, I came by Japan. We stopped at Nagasaki, and one of the ladies returning with me was Miss Nicholson—the literary teacher in our school, of which you all know—who suddenly fell sick and was ordered home, and I brought her with us. Miss Leffert was returning on furlough. Miss Nicholson went on shore at Nagasaki, and visited a large school there. It was under the guidance of the Northern Methodist Mission of Japan, and

comprised altogether, with a few exceptions, young ladies of Japanese families. But she found two of her pupils in that school. She knew they were there, and went to see them. The question was how they got there. They were in our school in Shanghai, and they ran away and went to Japan. Well, that would seem a very unnatural performance, very difficult to explain. But the explanation is this: They had gotten about half through their education, the curriculum, and the time had been set by the horoscope and by the fortune-teller when they should be married, and so they had been sent for by their parents to leave the school and come home and be married. These girls said they could not do that. They wanted to continue their education, and were not desirous after being enlightened to enter upon such an enterprise as going into that joint family. And so they fled away, assisted by their brothers and their friends. There was another who fled to Hong Kong, and two more to Tokyo, in Japan. So there are five pupils from our schools in Shanghai now prosecuting their education and refusing to go home because they decline to accept the terms. They have written home, saying if they would cancel their betrothals and allow them to return and set them free, so that they may choose to be married if they like, and if they don't want to be married they would not be compelled to marry. They said: "If you will do that, we will come back; but if you refuse, we will not come, but leave our bodies in the sea." Now these are the replies.

The women are also demanding to come forth into the streets and see what the show windows have in them. They want to see what is going on in the world. They have been shut up all these ages and never allowed to see or be abroad as other women. They are now demanding to mingle in mixed society, to have the privilege of going to a public meeting, and even of addressing the public meetings if it is a matter that concerns them. For instance, when they meet to discuss foot-binding, these girls and married ladies come and stand in their place and bear testimony to the torture and suffering through which they have gone, and beg that it shall not be perpetuated. Their addresses and their determination have convinced the people, and the men and the women are now taking up and setting free the feet that have already been bound and declaring they will not bind the children. That is a great achievement. Now, just before these things came to pass a liberal father used to disguise his daughter as a boy, put on the son's clothing, or have it specially made for the daughter, and led her forth as his son to the theater and public places, where she could see as a son could see.

And so, dear friends, the time has come now when there is a kind of emancipation in the air. There is an atmosphere that demands liberty and the enfranchisement of women. Well, now, these women also join the young men and others—I say young men, because they are the juniors that are going on, not the elders, who are almost all conserva-

tive. These younger men are demanding that they shall be properly treated, properly respected and honored in their intercourse with foreign peoples. Now it is always the case, and has always been, in China that people who come there as the English have from India, and as other nations from countries that seem to feel that they dominate the earth—they have come there, and because they could not speak the Chinese, because they had nothing in common with the Chinese people, they have treated them exactly as they would treat the sheep and the oxen who are mum and dumb in their presence.

These things have gone on without any expressions except a scowl. It has come now, friends, when that has got to stop, and the sooner, perhaps, the better; and it is because—and I only allude to it here—it is because of this demand that we have to-day in China the boycott. The Chinese have been mistreated here. The gentleman, the scholar, the student, the traveler have come here from China, and by the inspectors of San Francisco and elsewhere they have all been included under the condemnation of being "coolies." That is not proper, and our great nation has sinned against another great nation; and President Roosevelt told me the other day, when we were having an interview on this subject, that it was not his intention that any individual or nation should suffer any indignity or injustice at his hands, or at the hands of the government, while he is President. [Applause.] And so, my friends, I felt that there was an expression from the Chief of this great nation that ought to assure the Chinese that the American people would not, if they knew it, allow such treatment again.

Well, that brought about, as I say, the boycott, and the question is not yet settled, but I think the justice of this great people will settle it honestly and justly. I suggested that because of the difficulty over here —one Chinaman is as another Chinaman—instead of the inspectors being on these shores, the inspection should be removed to China, to the ports of embarkation; and if the officers in China, associated with Chinese, could not determine who is a "coolie" and who is not, and who has a right to come in and who not to come to America, then it could not be done at all. And so I think the matter will be settled possibly by that adjustment.

These are only a few remarks which I make—a brief statement of the situation as comprised in the present movement. I have spoken to indicate the scope and character and how far-reaching its influence and effect are likely to be.

I turn now to the second part of this question—the relation of missions and missionaries to the actual situation in China. I propose to condense the subject as far as I can, and I shall use one word here as explanatory of it all. I know that men, travelers, excursionists, visitors, and military and other men who come over there, pass a verdict on missionary work and missionaries. I know that they very frequently speak slightingly, and even contemptuously, of the missionaries;

but, as I conceive, they do so only because they have not understood the gospel and its message to humanity. Now, then, I wish to say that the underlying fact in the movements that are taking place in China to-day, whether they be religious or moral simply, they are the product of missionary influence. [Applause.] The missionary has brought enlightenment to that people; it is the power of the gospel overturning and setting free. It is life. It is truth. These are the things that lift up, that break bonds and enfranchise. The hearts of the Chinese have been enlightened by the gospel. I wish to say here that, as I read it, the gospel is a gospel of power. It is said: "Power belongeth unto God." He is the Almighty. Christ said, when he gave his commission to the disciples: "Unto me all power is given in heaven and on earth. Go ye therefore." And he said: "Tarry ye until ye be indued with power from the Holy Ghost." And Paul, after he had made all the circuit of his great campaign and wound up the whole, said: "I am not ashamed of the gospel, because it is the power of God." Well, now, friends, do you suppose we have been over there a hundred years—and next year we celebrate the centennial of Protestant missions in China —are we to suppose that the gospel, a gospel of power, has been over there for no purpose? To no purpose! in vain! Not a bit of it, my friends. So the great point is simply this: it is the gospel addressed to all nations and to all people. The gospel is first and foremost the charter of human rights and human liberties, and this gospel is set for the rise of individuals and the fall of individuals. Reject it and perish. That is the solemn and anxious expression of God's love. Equally so of nations. Accept it and live. Wherever it goes it is bound to set free, because—I feel almost inclined to say that it is impossible to redeem what has not been set free. I am not using that term simply as a political term, but the mind of man, the body of man, has got to be set free in the gospel, and so it is one of the first things. Truth, when it comes, shall make you free.

Now, then, I will say this: I never understood the gospel until I came to China; and, friends, I do not know whether it is possible to see it to its best advantage until you have measured it. I have thought of some way whereby I might illustrate and measure the gospel to your comprehension as I see it in China. I have selected this illustration: I have often passed in sight of Pike's Peak. Pike's Peak, you know, is said to be about fourteen thousand feet high, but it is not fourteen thousand feet high. I take it to be about six thousand or seven thousand feet high as we see it. Why? Because it is on a great plateau or table-land that is itself six thousand or seven thousand feet high. Well, now, how are you going to measure, how are you going to see this Pike's Peak fourteen thousand feet high? You cannot do it. It makes no impression on you. You go by and say, "That is Pike's Peak, and they say it is fourteen thousand feet high"; and the imagination looks up, but it doesn't go and won't go, and so you feel somehow or

other as though you had wings and yet could not fly. You cannot reach up there. It is only about six thousand or seven thousand feet. Now, friends, what is the matter? It is because of this great plateau which swallows it up. Now go on over to Japan, and there you come to the most magnificent mountain scenery, and one object which surpasses any scenery in all the world—and that is the sacred mountain, called Fujiyama. There it stands. There is no plateau. It begins down at the sea level, the waves of the sea lap its very foundation; but it towers and towers and towers until its top literally kisses the sky and is seen one hundred and fifty miles at sea. Captains tell me that sometimes they see it gilded by the sun, and it seems like a great chrysanthemum, away up there in the sky. The chrysanthemum, you know, is a symbol of Japan. There it stands, grand and glorious in its form and shape and coloring. It is generally covered with snow. I saw it the other day as we came along. The Japanese worship it, and wherever you go you cannot take your eyes from it, and you are searching for it as you lose it. So there is a mountain that represents the thing from the bottom to the top, and you see it all. Well, my friends, I take it that these two represent Christianity—the one as you see it over here, and the other as we see it over there. Now why? You were born in this Christian country. You were born upon this table-land. You are all lifted high up. It is all very extensive; and so you walk, as it were, upon the general level of Christian civilization, and you do not know where you came from. Let us go to history. If you want to dig out Pike's Peak, if you want to go dig out its roots and find the water level, the sea level, and then stand back and look at Pike's Peak, it is a glorious object, and it stands for all it says when it says it is fourteen thousand feet high. Now if you want to get at yourselves, and know the towering height of this Christianity on whose base and on whose bosom you rest, let us go back in history and dig ourselves out.

We go back to Europe, to those hordes, those tattooed people who ran about in the woods. Let us go on back, and we come to Rome and the slave market in Rome. There is where our ancestors were found, in the slave market, by Augustine. He looked upon them and they were beautiful, and he felt they were "angels." They could not be "Angles." Now, my dear friends, you know that Machael Angelo picked up a fragment of marble, and some one remonstrated and wanted to know what he was going to do with it. "Oh," said he, "I see the form of an angel in it, and am going to set him free." Now those dear missionary friends in Rome looked upon our ancestors in those beautiful Angle boys, and said, "We must send a missionary to Britain, to England"; and the result is that the British nation received the gospel, and the consequence is that we have it, and we have the obligation conferred upon us. Let us go back and dig ourselves out, friends, and we will see how high up we have already got, and going on we will yet ascend

and scale the heights of Pike's Peak, or, better still, this glorious civilization shall culminate in enlightening the world.

Now, friends, look at Fujiyama that stands there and shows us the depths from which those people have got to be taken. Now then, the gospel comes. It is the gospel of power, and here is a nation that has grown—almost the entire nation, stupendous in its magnitude of population and territory, and yet the gospel stoops down there and says that it has got to raise them all. Christ said: "If I be lifted up from the earth, I shall draw all men unto me." And so, my dear friends, that is the mission that we are engaged in; and I never understood it—I never understood the scope and power of the gospel—until I saw the magnitude of the work it is set to do.

There is another way to look at this thing. That is what is getting hold of China. We have to deal not with Buddhism, not with Taoism, but with the great system of Confucius that has got into their literatures and classics under the system of government, in schools and in all these things. Now we turn to Confucianism, and we find that it never has understood man. It never has comprehended man, and man rightly understood is the beginning of your education. The poet was right when he said, "The proper study of mankind is man," or words to that effect. Confucianism has dominated the East, Japan and Korea with China, for many ages. It is a system founded in education in the classics. It is taught and perpetuated in ancestral worship and in the government rights. Now, then, we analyze the Confucian system and find that it is based on these five relations; and they know the study of relationships is a great study. Prince and minister, husband and wife, father and son, elder brother and younger brother, and friend—these constitute the five great relationships known in China. Now Christianity comes along, and it says, Nay. That does not comprehend man at all, because it neglects the upper, higher, spiritual relationship with God. They have no God; it utterly ignores and repudiates God. There is pure ignorance. They have no relationship to God, and, in fact, analyze this if you will for a moment. The absence of any sense of relationship to God leaves them without any religion. They have a saying about heaven. Speaking of heaven it is so and so, and so and so, and so and so. But of a personal God, a Creator and Preserver, they have none. And so when we go there and preach the Father, God, the Creator, and when we refer ourselves to that origin, that we are all sons and daughters created of God, why it is something new to them. Out of this comes the fatherhood that embraces all men. And we are brethren. But there is more than that when we come to nature. Now the Chinese worship nature. They worship visible nature, they worship the elements and forces which they fail to account for. They worship all these. They worship the god of thunder, and they have a regular "goddery," with the whole thing set out in proper form.

Now I want you to get the bearing of this broader system. Our sys-

tem teaches that there are three great primordial relationships—the relation to God, the relation to man, which gives us morality, and our relationship to nature, which gives us lordship and dominion; and all these things are fully set forth in the first chapter of Genesis, as well as also in the eighth Psalm. Now these things come to the Chinaman as a new revelation, or, in other words, as a first-class revelation which they never heard before. They recognize now that China is helpless, that China is poor, that she is simply, as it were, destitute. And you say, Why is this? They cannot explain it. China is absolutely a new country, rich in all the resources of nature. There is enough coal in one province (Shansi) in China, according to experts, American and German, to do the whole world, at its present rate of consumption, for two thousand years; and right adjoining are mountains of iron. It was these diamonds and that iron that made England what it is today; and China has got as much iron and coal in one province as England has got scattered through it. Now, what is the matter? Right there in that country and in that place they have got no fuel, and they go to the foot of the mountains and pick up anything they can get to do their cooking with. And right underneath their feet are millions and millions of tons stored away, waiting for them to come and get it. Now, my friends, Christianity comes over their vision as a revelation. It makes them see as they never saw before. They are lifted up with rights, not privileges. They are emancipated, and constituted a manhood. They never had that before. I do not know whether you will accept it or not, but Paul describes China—I do not know whether, if you were to put it as an exegete, you would put it that way or not, and I am not going to insist on it; but I say that Paul describes the actual state of things in China. And it is in the eighth chapter of Romans, nineteenth verse: "For the earnest expectation of the creature"; not actually the iron, and the zinc, and silver, and lead, all those things shut up there by superstition and ignorance so that they dare not touch them—now then, the earnest expectation of these things waits for the manifestation of the sons of God. Why, it is as if Paul said he is waiting for the missionaries to come over there and tell those people what they have got. But that is not all—"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." You see it is not always to be that way. There is hope down there, among those minerals, "because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Well, I do not know whose corruption it is. Perhaps it is the Chinese corruption. I think it is. But they are to be delivered into the glorious liberty of the children of God. Now when that Chinese nation becomes a nation of Christians, the great Father above has kept all these stores and all these riches for his children. [Voice, "Amen!"] "For we know that the whole creation groaneth and travaileth in pain together until now." Redemption

draweth nigh. Well, now, when the Chinese begin to understand what Christianity means to them, and understand that it is the redemption of the people, the setting free of the country in its resources. and the giving up to them a country that is for themselves—why, my dear friends, I say it is not a question of what China has done, but it is a question of what China will do.

One thing more, the classics, as I said a while ago—that great system of education—have passed. We have now come into a large place. We have got in China four hundred millions to provide for. They insist now that they must have schools, from the universities down to the lowest grades of the common schools; they must have teachers, they must have books. Don't you see, my dear friends, when this great trunk line begins to operate, all these laterals, all these smaller lines, come into action; and so the whole country by and by will be brought into this great movement. As the classics pass away the Bible has become in a sense a text-book. The Bible is being studied. Our schools are being sought. Our churches are being attended. Colporteurs say that there are more Bibles sold now than in ten years, it may be, before. And why? Because they have broken loose from the moorings of ancient systems and they are beginning to adjust themselves to the coming future.

Now a few more points. The country is beginning to feel patriotic and loyal. They are becoming familiar with such terms, and the Chinese now see something that is worth striving for. Hitherto they had no country. Hitherto they had but little patriotism—none, in fact. I was called upon the other day to address the university out in Peking, and in Tientsin, and I put it to them: "Will you have me lecture in English or in Chinese?" The university said in English, and I lectured in English. But in the middle school the director said: "Lecture in Chinese, because I do not understand English, and I want to know what you say." So I lectured in Chinese, and my subject was "How to Become a Chinese." I said: "You claim four hundred millions, and there is no one of you Chinese. You are provincials. If you get beyond your province, you are an alien. If you go farther south, you go into an unknown country. Your manners and customs and languages are unintelligible. Now why is that? Because, though China embraces a large empire and has one civilization and one literature, the written language is a dead language. It is the Latin of the old country. They have no medium of communication; and the government, the Manchus, have been glad to have this condition continue with a view of keeping them separate and alien and hostile to one another. The government has done this in order to disintegrate the provinces, and to make them more easily subjected." I spoke, therefore, to those classes; and I said: "You are none of you Chinese. What you want to do is to select a language, the Mandarin language, the language of the officials, the original Chinese language, and make it the universal language of the

school; and then you will begin to cultivate a public sentiment. Then you will begin to unify the country." I will tell you, friends, as a fact, in China as in India, the English language is used as the medium of intercourse. If China does not make a language of her own, the English language will come in and unify the Chinese. And so I told those officials: "You cannot get on without doing that if you want to make a China. No one of you is a Chinese now, and your country is a misnomer." Then I said: "Go on a little further, and you want to become cosmopolitan. You want not only to be able to go from province to province in China, but you want to go beyond the world and become a man that is at home in the world. Then learn the English language. Then wherever you go the English language will carry you."

I must skip some points here, but I wish to refer to some that come home to us—one or two points of especial interest to this Conference. I take it, therefore, that one of the first considerations in regard to our relation to China is to understand the Orient better, to understand China better. Why, friends, you have taken the coolies that have come over here and have set them up as a sort of standard by which you judge China. China comprises many classes—as they divide them, four classes—the official or literary class, the agricultural or laborers, the artisan, and the merchant class. But socially they have as many classes as we have. You take these people class by class, and though they may not be so rich and make so much exhibition of what they have, the Chinese dress well and have good houses and furniture, and the women dress as prettily as the ladies over here, and far more expensively in material. And when you come to the middle classes and the lower classes, you can find any time over here classes that are on a par with them. So, take them class for class, I suppose the Chinese are just about as well off as we are here, in the material aspect of things.

Now then, friends, what I want you to do is to get a comprehensive idea of what this mission work means in China. I heard that a woman —and doubtless there are many, for I have often heard of it in other aspects—visited the St. Louis Exposition and saw the Japanese exhibit there of beautiful silks and satins and embroideries; and she returned, saying she would never again contribute her money to people who could do such work as that. And others have said, when you tell them these people are rich and live in good houses and dress well: "Well, I don't send any more money. If my money is to be given to such people, I don't send any more money, for I thought I was giving to people worse off than I am." You see, that is putting the matter altogether on a money basis. I don't know whether I am right in my exposition or not. Christ said he was anointed to preach the gospel to the poor; and when he sent John's disciples back he said, "Tell John that the poor have the gospel preached to them." What does that mean? Some people construe it into a class of people, and point them out and make special provision for that class of people. And what do they do else? Neglect

everybody above them. That is true. In their minds, in their hearts, in their prayers, all the people above that class are neglected. I do not believe Christ meant any such thing. What he said and meant is this: "All the nations known then and down to the time of Christ had neglected the poor, had never provided for them. They were not in their system of thought or in their system of education." What did he mean, therefore? I interpret it that he meant this: "My gospel is a universal gospel; it means every people. God has no respect for persons. It is universal."

And so, my friends, I say the point I wish to emphasize here to-day, or one of the points, is that we ought to understand foreign missions better. Foreign missions, as I understand it, is sending the gospel to the Gentiles; and it has no money basis or standard in it. The destitution spoken of is not eleemosynary destitution. It is a moral destitution. And it is described by Paul in these words: "Having no hope and without God in the world." That is Gentile; and they are the people that we are sent to minister to and to take the gospel to in the Orient. And therefore, friends, I have considered it as much my duty to reach the Emperor of China and his ministers and his officers and the literati and the merchants and the rich men as I have the poor. I try to have Christ's spirit, and to neglect none so far as we can reach them. I believe that we have not done our duty even in our own country to those that are high up in this world's goods. We have given ourselves to a partial gospel. And we ought to broaden it and to take in all men in the sense of Christ.

And then I say, friends, in this connection, you ought to have regard to that high ideal of the foreign mission in preparing and selecting your young men and those who are to go, whether male or female, whether brothers or sisters. They ought to be selected with a regard to the great work they have to do. China is a great country, and it is a populous country; and you take every preacher, traveling and local, and send him over there into some of those provinces, and then we could provide for but a few. It is impossible, therefore. What, then, are we going to do? We are going to select the men and have definite ideas of carrying on this foreign missionary work. And the foreign missionary work does not require many men or many women; it requires fit men and fit women. We are to do a definite work; and when that work is done, then the Chinese will take it up and carry it on Christ alone came to one world. He sent his twelve disciples to the nations, and under them the work was done. We have received the gospel. and our commission is to take it to the nations. That is foreign missionary work, to deliver that gospel to the nations. And how is it done? We put it into their language. We take the Bible and we translate it. We follow it by an interpreter. We follow it by schools to teach it. We follow it by preparing to disseminate it. We follow it by books and periodicals and such helps as are necessary.

and we send it abroad. I have sat there in my study in Shanghai and hardly gone one hundred miles during many years, and yet the books and periodicals that I have provided have reached the palace in Peking and nearly every province and town in China. And why? Because they are a reading people, because they are an inquiring people. And so, friends, if we will meet the demands, it will not require so many. I have used an illustration—I don't know how it will strike you. I don't mean to insinuate or make reflections on anybody, but it is an illustration that any countryman will understand, and I am sure that any city man will understand it too. "A few Jerseys mean more to a dairy than a whole field of scrubs."

Now, friends, if we will do our duty on these lines, then the natives can be trusted to do the rest. The natives are as liberal as we are; and when this gospel touches and moves their hearts, they will give as freely as we will. There is no doubt about that. The other day some Chinese, not Christian at all, appreciating our university at Foochow, sent us word that if the Church at home would give five thousand dollars, equivalent to nearly ten thousand dollars Mexican, they would match it over there. What do you think of that? These are not Christian men; but they are men that do appreciate our work. And so, you see, in any department these men and women will come to our rescue and we will be able to tell them the gospel which they are capable of transmitting. Well, as I see it, my friends, the amount of it is, going over there in China to-day is the setting free of the first that already exist there but have simply been suppressed. The Chinese nation has been morally and physically and intellectually and religiously suppressed. And now we go over there with this great gospel of ours, which is the power of God, and we are breaking the nation to pieces. And so you may expect the day to come when the Lord shall crown his work—and the crowning day is sure to come.

ADDRESS OF REV. J. W. SPARLING, D.D., OF THE METHODIST CHURCH OF CANADA.

Honored Brethren: I come to you bearing the fraternal greetings of the Methodist Church in the Dominion of Canada—a Church which holds you in high esteem and has much love for you in the gospel of Jesus Christ, and which has always learned of your success and triumphs with great satisfaction and delight.

I come from the city of Winnipeg, which I may say is no mean city. It has a population of over one hundred thousand, and spent last year the immense sum of over eleven million dollars in the erection of new buildings, and the outlook for the present season is for even a greater amount; though within the memory of some of its citizens the buffalo roamed at will where the city now stands. Where is this city? you ask. It is as near as may be equidistant between the Atlantic and the Pacific

on that great transcontinental highway, the Canadian Pacific, and was called by the Marquis of Lorne, when Governor General of Canada, the "heart city" of the Dominion. Indeed, I might go further and call my city—Winnipeg—the hub of the North American Continent. I know it has been customary on the part of some to call Boston "The Hub," but a more perfect knowledge of geography is changing all that. Were you to place one arm of a compass on Winnipeg and swing the other quite around so as to describe a circle, the circumference of the circle would be found to pass through the western edge of Alaska, a little east of Newfoundland, just south of the North Pole, and through the extreme southern part of Mexico, thus showing Winnipeg to be the pivotal point of the North American Continent.

The development of this city is without a parallel in the history of our Dominion. Indeed, as a matter of fact, it had last year the largest proportional growth of any city in either your country or ours, save Los Angeles. It stands in about the same relation to our West that Chicago does to your West. West of Winnipeg lies what, together with your grain-growing states, may be called, without extravagance of language, the granary of the world. Over ninety million bushels of the best wheat known to man was grown on our western plains last summer. And this was grown on about four million acres of land. Now the Saskatchewan Valley alone contains about two hundred million acres, or about fifty times our total area under wheat last season. You see there is hardly any limit to our possibilities. And the great outside world is just commencing to realize this. Our western country is just being discovered; and though it may not seem very flattering to our vanity, I must say that it is being discovered largely by Americans, who are crossing our borders like an invading army, at the rate of about fifty thousand a year; and let me say in passing, you make very good citizens, and we are glad to have you come and take possession with us of the great Saskatchewan Valley, which will yet mean as much to us as the Mississippi does to you. One of the characteristics of an American is that he knows a good thing when he sees it. We have the good thing, and so you are coming.

We have vast areas of unbroken, virgin soil—open, healthful, productive, just awaiting the coming of man to take possession and develop its marvelous resources. As one said years ago with regard to the West of this country, so may now be said with regard to the West of our country:

> I hear the tread of pioneers
> Of nations yet to be,
> The first low wash of waves, where yet
> Shall roll a human sea.

The ends of the earth are to-day meeting on our vast prairies. Hence great, far-reaching problems face us, carrying with them tremendous responsibilities, but, with all, magnificent opportunities.

That is only a part, however, of what I have the honor to represent before you to-night. You have a great inheritance in the United States of America, but we have an equally great in territorial extent in the Dominion of Canada. He would be a bold man who would undertake fully to forecast the future of my country. Your resources are more highly developed, and consequently more thoroughly realized. As has been said, the peopling of the United States was the great event of the nineteenth century. Shall not the peopling of the Dominion of Canada be the great event of the twentieth century? Our country is to-day where yours was one hundred years ago. But is there not a fascination about developing possibilities, yet unrealized potentialities, that is not to be found in actualities? Do we not rejoice more in the spring with its promise of hope, its blossoms, its flowers, its fragrance, than we do in the autumn with its matured and ripened fruits?

Nature has done her very best for Canada. The country is great in the very nobility of its outlines; in the very scale of its geography it is great. Our mountains are high and have a grandeur of scenery unsurpassed in the world, and at the same time are rich in mineral products. Our valleys are broad and fruitful, and so afford a splendid stage for the building up of a great and magnificent people. Rivers—none finer in the world. The mighty St. Lawrence, with its grand tributary, the Ottawa, flowing out in stately majesty to the sea. The rushing Yukon, yours and ours, navigable for almost two thousand miles. The "Noble Red" of the north, with its great confluent, the Assiniboine, draining an area that would constitute an empire in itself. The picturesque Saskatchewan, the Mississippi of the north, running through one of the most fertile valleys that God has given to man to subdue and possess.

Then we have our prairies, far-reaching and magnificent in their all but limitless extent. West of the lakes, those great inland seas, we have a territory that is capable of containing and nurturing tens of millions of people, and nurturing them into strong, vigorous, splendid manhood. No time for indolence and sloth when men have to wrestle with robust climatic conditions. Difficulties—we have them, of course. But what are difficulties for if not to be overcome and in the very overcoming to develop strength and power with which to go forth to new and greater conquests?

> If what shone afar so grand
> Turn to nothing in thine hand,
> On again. The virtue lies
> In the struggle, not the prize.

Wrestling with strenuous nature tends mightily to develop a strenuous manhood.

Our magnificent water stretches, which are after all Nature's great highways of commerce, have been or are being rapidly connected with this fertile and healthful country by great trunk lines of railway, ra-

diating from Winnipeg like many-branched vines and throwing out new shoots in all directions year after year, till the whole land is being covered with a network of roads. There are now in the Dominion of Canada over twenty thousand miles of railroads, and there will be constructed in the very near future thousands of miles more. Indeed, as a matter of fact, Canada leads the world to-day in railway mileage in proportion to population, having a mile of road for every two hundred and ninety-one of its population, while you come next, having a mile for every three hundred and seventy-eight of your population.

We have, if one may so say, the material out of which is being rapidly molded and developed a mighty nation. Nation building! Why, the process is going on before our eyes just as it has been going on before yours for the last hundred years.

> The rudiments of empire here
> Are plastic yet and warm,
> The chaos of a mighty world
> Is rounding into form.

We are profoundly impressed, however, with the fact that material resources alone will not, cannot make a people truly great; that the life of a nation, like that of an individual, consisteth not in the abundance of things that it possesseth.

> What constitutes a State?
> Not high-raised battlements and labored mound,
> Thick wall and moated gate:
> Not these, but men, high-minded men,
> Who know their rights, and knowing dare maintain.
> These constitute a State.

Not the amassing of money, not the triumphs or glories of art, not the discoveries of science, "but the making of men is the truest sense of the highest civilization."

Hence it is gratifying to be able to say that the type of our civilization is, we think, not inferior to the very best in the world. Our common school system, thanks—mark you—to a Methodist minister, the late Egerton Ryerson, a valiant battler for civil and religious liberty in our earlier days, is one of the best in the civilized world, and affords facilities for the free elementary training of every boy and girl in the land. With us no child need grow up illiterate. We have efficient high schools and collegiate institutes which stand ready, free of charge, to carry forward to matriculation the young people who desire to enter our colleges and universities. We have normal schools and schools of pedagogy, which are carefully training our teachers, and where most important and valuable work is being done; and then we have our colleges and universities, some of which stand in the very front ranks of the great educational institutions of the North American Continent. In a word, it is not too much to say that our educational system is broad-based and thorough.

The Sabbath day, one of God's greatest gifts to the toiling multitudes of earth, is generally well observed. We have on the whole a quiet Sabbath. The Sunday newspaper has not yet invaded us to any great extent, and we are now seeking legislation to keep pleasure-seekers and the greed of gain within the proper bounds.

The great fundamental principles of British justice, equality and fair play, are the chief corner stones of our constitution, so that we have absolute equality before the law. We are proud of our judiciary. Our judges are appointed, not elected, and on the whole perform their high and important functions in a fair-minded and even-handed manner. Life and property are nowhere safer and more sacredly guarded than under the British flag in the Dominion of Canada.

So far I have spoken only of material, secular, and social matters. Let me now say a word or two more specifically of our common and beloved Methodism. And in this connection it should never be forgotten that Canadian Methodism is the eldest daughter of American Methodism. A little over one hundred years ago your energetic, earnest, and faithful itinerants scattered the good seed in our fruitful soil, from which has come a most blessed and abundant harvest. In those early days we met with such names as Martin Ruter and Nathan Bangs. We also had a visit from that apostolic man, that man who, in the development and spread of Methodism, stands second only to John Wesley himself—Bishop Asbury, who wrote of us Canadians: "Here is a decent, loving people. My soul is much united to them." We trust you have still the same regard for us. That you may see somewhat how matters have gone with us since those early days, let me give you just a few facts and figures from last year's report of our General Conference statistician, Dr. Cornish. In 1805 we had 18 ministers and 3,467 members; in 1905, 2,123 ministers and 305,814 members. Enrolled in our Sunday schools are 321,492 scholars. We have Church property valued at $18,000,000. In 1805 the country was but sparsely settled, the total population being about 310,000. Our population is now about five and a half millions. All through the century the growth of the Methodist Church has been steady and progressive, until, according to the last census, its numerical position is far in advance of any other Protestant Church in the Dominion, its members and adherents numbering about one million, or rather more than one-sixth of the entire population of the Dominion.

Our Church in Canada is in a sound and healthy condition, and well equipped for forward and aggressive work. We are building good churches, which are filled with earnest and devout worshipers, to whom is preached a warmly evangelistic and strongly ethical gospel. We are not much troubled with heresies and heresy hunters. Our Canadian Methodism is thoroughly Wesleyan, believing in salvation for all sinners, salvation from all sin, and that just now. On the whole our preachers are preaching a gospel bright as the sunlight and generous

as the heart of Christ. They believe that "there's a wideness in God's mercy like the wideness of the sea; there's a kindness in his justice which is more than liberty"; but still that willful rebellion cannot go unpunished.

Our Book and Publishing House, under the able management of our genial and gifted Dr. Briggs, who is a constant puzzle to those who hold that a man cannot be a good preacher and a capable man of affairs at the same time, is a great business success, and is doing most efficiently the work for which it was founded long years ago. The *Christian Guardian*, at Toronto, and the *Wesleyan*, at Halifax, hold on their way with ever-increasing influence and power. Our Missionary Society, under the splendid leadership of its veteran Secretary, Dr. Sutherland, now completing his thirty-second year in office and at the present moment on a trip inspecting missions in the great empire of Japan, and of his eloquent and affluently endowed associate, Dr. Henderson, had last year by far the largest income yet received in a single year, reaching the noble sum of $336,000 from circuits, making an average of about $1.10 per member.

Our Woman's Missionary Society, directed by a high degree of consecrated intelligence and wisdom, is also a most blessed and gracious work both at home and abroad.

Our educational institutions are a most important factor in the working machinery of our Church. At our eleven colleges are registered over three thousand students in arts and theology. It is believed that the age demands the best possible training for the ministry—that the best that the best man can get is not too good for the preaching of the gospel of Jesus Christ.

We believe that education is the handmaid of religion, and so are most anxious for the moral and religious culture of all our young people as well as for their intellectual training. As Tennyson, the representative spokesman of the Victorian era, with such wisdom says:

> Let knowledge grow from more to more,
> But more of reverence in us dwell;
> That mind and soul according well
> May make one music as before:
> But vaster.

There are other phases of our work on which I might speak, but there is one movement on foot respecting which I must say a few words—that overshadows and dwarfs all others; I mean the movement for the organic union of the Methodist, Presbyterian, and Congregational Churches in Canada. This is a big thing, the biggest thing that has come to our Dominion in a century. The confederation of all our provinces under one central government was most important and far-reaching. It was the making of a nation. But the union of these three great historic Churches is even more important and far-reaching, affecting a larger number of people and touching them in

their highest and holiest interests. Let me sketch this movement in brief outline. Three years ago last September our General Conference met in my own city, the city of Winnipeg. At this meeting a resolution was passed unanimously which declared that the Conference would "view with great satisfaction a movement" toward "the ultimate organic union of the Presbyterian, Congregational, and Methodist Churches in Canada."

This resolution was forwarded to the Presbyterian General Assembly which met the following June, and also to the Congregational Union, the highest court of that denomination. These bodies also appointed committees, which in due course met in "the Board Room," Wesley Buildings, Toronto. I had the great good fortune to be present on what I must call that most memorable occasion. No one who was present can ever forget it. It must have been somewhat like the meeting of which the sacred and inspired historian records: "They were all with one accord in one place." The very air seemed tremulous with emotion. The spirit of the Highest seemed to rest upon us, and all were inclined to exclaim with Charles Wesley:

> Touched by the loadstone of Thy love
> Let all our hearts agree,
> And ever toward each other move,
> And ever move toward Thee.

After hours of the most earnest face-to-face conversation, during which many important and weighty questions were freely and fully discussed, this joint committee reached unanimously the conclusion that the proposed union was desirable and, they trusted, practicable, and pledged themselves to do all in their power to bring it to a successful issue.

The Presbyterian General Assembly met again in the following June, and, after a long discussion, appointed a still larger and more representative committee, with enlarged powers, to go still more carefully into the whole question. This committee, with enlarged committees from the Methodist and Congregational Churches, met in the lecture room of Knox Church, Toronto, in the following December. This again was a most remarkable and memorable gathering. After many prayers had been offered to the great Head of the Church for divine guidance and illumination, the delegates were asked to speak forth frankly and honestly whatever might be in their hearts to say upon the great points, Doctrine, Church Polity, and the Ministry. You will readily understand, brethren, that it was a solemn, heart-searching time. For hours the conversation went forward in a most frank yet brotherly, and sympathetic way. The object was not to see how far we could get apart, but to see how close we could get together and yet not sacrifice principle. The outcome of the whole discussion was this: That we saw, as yet, no insuperable difficulties in the way of the organic union of these three great historic Churches, and that we were prepared to prosecute still further negotiations to that end. And so a committee of

sixteen Methodists, sixteen Presbyterians, and eight Congregationalists —that is, a committee of forty—was appointed on each of the four great subjects, Doctrine, Polity, the Ministry, and Administration, to see if a common basis could be found upon which we could agree to unite. A committee on law was also appointed, that we might avoid, if possible, the difficulties which have caused so much trouble recently in Scotland.

These committees, realizing the importance of the weighty matters committed to their charge, took their duties seriously and went earnestly to work, and in just one year to a day from the date of their appointment reported the result of their labors. It was found that the Committee on Doctrine had wrought most diligently, and had done a vast amount of work, and had a basis quite well outlined in some nineteen articles—an article on each of the following: God, Revelation, the Divine Purpose, Creation and Providence, the Sin of Man, the Grace of God, the Lord Jesus Christ, the Holy Spirit, Faith and Regeneration, Justification and Sonship, Regeneration, Sanctification, the Law of God, the Church, the Sacraments, the Ministry, Church Order and Fellowship, the Resurrection, the Last Judgment and the Future Life, Christian Service and Final Triumph.

Now, brethren, "the significant thing, the unprecedented thing, the marvelously inspiring thing" was this: That these articles of faith were accepted separately by the several contingents of the united committee from each of the various Churches, for recommendation to its own body, without so much as the change of a single word. And it is to be remembered that these were not men who are ready to take a fling at doctrine and say it makes little difference what a man believes. Nay, nay! These were men of conviction, who hold most tenaciously the truth as they understand it, and who would rather die than defile their conscience or sell the truth. Yet these men, "representing three different denominations, different in their origin, in their traditions, and in their credal documents," meet together in authoritative and deliberate council and find in doctrine, in polity, in institution, or in spirit no insuperable obstacles to organic union." I fancy this is without a parallel in the history of the Christian Church. And this great fact has impressed many earnest minds with the feeling that this drawing together of the Churches is of God and not of "the Divine finger, the indication of the Divine will."

On most points of doctrine there was absolute unanimity. On the fundamentals of our holy religion the Protestant world is practically at one to-day. The two articles of faith which perhaps provoked the most discussion in the committee were Nos. VI. and XII.—that is, "Of the Grace of God" and "Sanctification." Article VI. is as follows:

> We believe that God, out of his great love for the world, has given his only begotten Son to be the Saviour of sinners, and in the gospel freely offers his all-sufficient salvation to all men. We believe, also, that God, from the be-

ginning, in his own good pleasure, gave to his Son a people, an innumerable multitude, chosen in Christ unto holiness, service, and salvation.

Should some good Methodist brother with a strong instinct for doctrine be disposed to ask, "Has not the latter part of that article a little too strong a flavor of Calvinism?" my answer is, "Go and read the first nine verses of the first chapter of Paul's Epistle to the Ephesians, and when you have got through with Paul come back to the committee." I tell you frankly, brethren, I never could expect to see the brother again.

The other article of faith which as I said occasioned considerable discussion is the article on that much misunderstood and so much misrepresented, but withal blessed and glorious, doctrine of Sanctification. This is the article accepted:

> We believe that those who are regenerated and justified grow in sanctified character through fellowship with Christ, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life is the fruit and evidence of saving faith; and that the believer's hope of continuance in such a life is in the preserving grace of God.
>
> And we believe that in this growth in grace Christians may attain to a full assurance of faith, and to that maturity of faith working by love which the Scriptures call the love of God made perfect in us.

Is not that an eminently sane and judicious statement of a great and glorious Christian doctrine? What could the most ardent Methodist desire further?

I might dwell upon other articles, but my time is already gone and I must hasten to a conclusion.

In these articles, as well as in the outline of polity proposed, we believe we have conserved all that is vital and essential in Methodism and have obtained the best things in the two other great historic Churches.

> Aside the mist has rolled:
> That waster seemed the builder, too;
> Uprising from the ruined old
> I see the new.
>
> 'Twas but the ruin of the bad
> The wasting of the wrong and ill.
> Whate'er of good the old time had
> Is living still.

Does not the very spirit of the times call for greater unity on the part of God's people?

In the face of the great combinations of evil, the solidarity of the liquor traffic, and other vast and intrenched foes, it may be questioned whether these lands can be made clean and wholesome and the priceless day of rest be preserved as it should be preserved, except by a Christianity which can speak and, if need be, act as one. Must not the unity of Christians make itself felt more widely yet, on international relations. Already the solidarity of European socialism is looming up

as a factor in international relations. The working classes of Europe are repudiating ancient national antipathies and declaring that the cause of labor in all lands is one, and war its deadly enemy. Great will be the reproach, if Christians, the true socialists, lag behind any body of men in opposing war, not in the interests of one class, but of all. The day has come for the obliteration of all things that divide and estrange the members of that kingdom in which there is neither Greek nor Jew, barbarian nor Scythian, American nor Briton, but all are one in Christ Jesus. If the Christian Church is to win out in the great struggle that is before it, there must be union of its forces, not division. As the powers of darkness combine, so must the powers of light. "That they all may be one," breathed the supplicating Saviour, united in thought, united in purpose, united in energy. Why the Church of Jesus Christ would go forward fair as the morn, clear as the sun, and terrible as an army with banners. Victory, glorious victory, in bringing this old world back into legal allegiance to God, would be sure to follow.

For do we toil, we shall succeed
  In ours or in another's day,
And though denied the victor's meed,
  We shall not lack the toiler's pay.

Faith sees the future promise,
  Love's triumph is an offering won,
And each kind thought or action moves
  The dark world nearer to the snu.

Then faint not, falter not, nor plead
  Thy weakness; truth itself is strong.
The lion's strength, the eagle's speed
  Is not alone vouchsafed to wrong.

Hast thou not on a week of storm
  Seen the sweet Sabbath breaking fair,
And cloud or sunlit shadow form
  The curtain of its tent of prayer?

So haply when thy work is done,
  The wrong shall lose itself in right,
And all the week-day troubles blend
  In the long Sabbath of the light.

ADDRESS OF REV. G. C. RAWLSTON, OF THE COLORED METHODIST EPISCOPAL CHURCH OF AMERICA.

Mr. President, Bishops, Members of the General Conference now assembled: I come to you bearing the greetings of the Colored Methodist Episcopal Church of America. I bring to you the best she has of the bishops and ministry of two hundred thousand members who are working for the moral uplift of fallen humanity and for the glory of God. We rejoice in the high name of God and his Christ that we have kept

the faith once delivered to the saints. Our ministry still preach the doctrines taught by Mr. Wesley and preached to us, preached by the pioneers of Methodism so effectually to the pulling down of the strongholds of sin and Satan and establishing upon the ruins thereof holiness to our God. This doctrine is still a ruling force, a guiding star in the Colored Methodist Episcopal Church of America. We believe too in justification and the necessity of regeneration, and in the wholesome doctrine, sanctification; and I put my own construction upon another doctrine that is not so much in favor with us, and that is "cranktification." There is a good deal of that in this country. Now, Mr. President, before going further I am going to say that we are in better position, I suppose, to stand firmly upon the doctrines than you, from the very fact that we have not the talent; and I am of the opinion that there is great danger in much learning. [Applause and laughter.] And I am praying to God to sanctify your learning and direct it to the glory of God and to the honor of his Christ and to the uplifting of fallen humanity.

We recognize in you that magnificent spirit to help the lowly and weak and relieve the sufferings of fallen humanity—a characteristic distinguishing you in your work in China and Japan and Mexico, telling wonderfully of the Christlike spirit that dwells in you. But let me say that preëminently above all of these stands the work of the Southern Methodist Church for the Afro-American slave in this country. [Applause.] There was no honor in this work—no one to lionize the one who was prosecuting it. Nothing but self-sacrifice and a good deal of misrepresenting was connected with it. Nothing but the anointing of the Spirit could and did actuate it. The true sentiments of Southern Methodism respecting the man of color were voiced in that great speech of Bishop Joshua Soule before the General Conference of 1844. I read that speech when I was a boy, and that has not been long ago, and it burned its way into my soul and fastened itself on the pages of my memory. I cannot forget it. In it he said: "No matter where I meet the man of color, whether in the North or in the South, with the amount of liberty that he enjoys in this country, the sympathies of my nature are all awakened for him, and could I restore bleeding Africa to independence, to their rights, to all the rights of man, I would this moment do so. But I cannot." And, addressing the other constituents of the Conference, he said: "Neither can you; and while I cannot burst the bonds of the colored man, I will not tighten them. If I cannot do for him," said he, "all the good I would, I will never shut him out from the blessings that I have in my power to bestow"—meaning the preaching of the gospel to him and pointing him to yonder heights where he should live forevermore. As I understand this, it was the position of true Christian manhood, and the only one that could have been taken with benefit to the man of color. Notwithstanding you were misrepresented and put in a false light, you went on bravely with the work

that God Almighty had intrusted to your care—the Christianizing of the Afro-American slave. Before I proceed I might say that I indulge in no words of flattery. I use no figure of speech, but plain, unmistakable language, when I say that whatever success may attend the American negro, he must of necessity look back with the profoundest gratitude upon the work done for him by the fathers of Southern Methodism. [Applause.]

Here a pleasant reflection comes to me. Around the fireside I used to hear my father and mother relate things they had passed, and among other things they would reach the old-time circuit rider; and that was the brightest candle that shone in our souls, when they would relate the doings of this great class of men, where they would preach here to-day and twenty miles away to-morrow night. And so they would reach that part of the country, say, on a Thursday. The master thought that they could not afford to let their slaves leave the cotton fields and their service to come out and hear the word of God. But right here the preacher showed the metal that was in him, and said: "If I cannot preach to the slave, I will not preach to the master." [Applause.] Now, brethren, no greater sacrifice than that could be made, and I am of the opinion that there are few in this congregation to-day who could make such a sacrifice—to say: "If I cannot preach to the man in black, I would not be pastor to this great congregation." The depth is too deep. But he made the sacrifice. Now the politician is slow to recognize the fact that the work of civilization was begun and carried on by you, without which all efforts in the negro's behalf would have been futile. The latter-day politician differs somewhat from the ministry of Southern Methodism in its pioneer days. [Laughter.] The learned Governor of the State of Mississippi, a few weeks ago, said to his Legislature: "Why should we waste a half million dollars trying to develop the negro or to make something of him whom the Great Architect of the universe left unprovided for in the general plan of creation?" [Applause.] Now I read that over and over again, and have the kindest feeling toward the Governor, yet it appears to me that he is a little mistaken. Whether you feel kindly toward this expression or not, it is true that the destiny of the white man of this country, of his girls and his boys, is wrapped up in the destiny of the negro of this country. If you must hold your civilization and your government where it is, necessarily you must elevate the negro. If you abandon him to ignorance, if you abandon him to idleness, if you abandon him to poverty, it will recoil upon you and undermine the very foundation upon which you stand to-day. [Applause.] He must be elevated; no question in the world about that. And you must take the sensible view of affairs.

I believe this: that in 1866 there was a great twofold crime committed in this country. I come to you for a heart-to-heart talk. and I believe there was a crime committed in this country, and that crime

was when the negro was elevated to the elective franchise at one bound [applause], and put in possession of the government. The men that did so didn't understand their own race, didn't understand the white man. It matters not how much religion he has, you can't put a yoke upon him. [Laughter.] Well, now, the crime grows worse against the negro than the sin was against you. What did he know about running a government, fresh from slavery? Take a common sense view of the affair, and common sense beats the world. [Laughter.] What did he know about it? As was demonstrated, nothing. But yet it mounted him to the skies with nothing under him [applause and laughter]—just simply mounted up for the opportunity to get a fall. [Laughter.] Now that's a common sense view of the situation. A common sense view of it, because God Almighty has never given to any man something for nothing. You have water, but it is under the rock, and you must bore through to get it. There are fruits on the trees, but you must climb. God gave to the world only seed, and said, "Go and sow." And there the negro was put in possession of this great government, and only a few days from slavery. It was a mistake, a sin against him that we feel to-day.

But happily, in 1866, there was something else going on. There was a question asked in your Conference—I believe in New Orleans, "What shall we do with our colored membership?" It was a question going on then and there. When that membership was put on foot, Bishop McTyeire says it was a remnant that was left of your devotion to the slave. Just a remnant left. About four hundred thousand had left and gone to the Methodist Episcopal Church and to the African Methodist Episcopal Church and to the African Methodist Episcopal Zion Church, and that left only a small remnant. But I see the hand of God in that. When all had gone, we had got rid of the political negro. [Laughter and applause.] And this only put us in position to face this issue and save this country. For my part, I would not care—brethren, I am not speaking this because I am here; this is my position before my own people; it is my position in my pulpit; it is my position in our home; it is my position everywhere—I would not care if there were not a man of color in public office from Maine to California and from the Northern Lakes to the Gulf Streams of the South. Now, why? Not because he hasn't the legal right to be there, but because it isn't best. Nothing can stand in politics but that which is equal and able to stand. They must be able in wealth and intellect, and equal in social surroundings; for the inevitable law is that the weaker must go down when you strike the arena of politics, and sometimes it is pretty hard for the equals to stand. Well now, Mr. President, God has designed, in his wise providence, that your Church and my Church should settle this problem. You and your Church and my Church know present conditions and surroundings, and we can adjust ourselves to those conditions and be friends. The negro is fast coming to the fact that the Southern

white man is his best friend. [Applause.] You know sometimes to get the truth into a fellow real solid, so it won't jostle out, you have to sort of jolt it into him. So the negro has got the truth sort of jolted into him. Now I admit that a good many things done by you to the negro ought not to have been done. When you started to kicking, you kicked a little too much.

Now, Mr. President, aside from that fact, I will go back to the work of Southern Methodism toward the Afro-American slave, and I will hasten to close. Our hearts must be full of gratitude for that Church and for you. Our work is a common one, and when we read in the papers—it matters not whether you are doing much or not—but when we read in the papers of a single motion that you have made that describes a kindly feeling toward us, it sends a thrill of joy to our hearts and souls. I noted the other day in the papers where there was a committee appointed on arrangement—I read it hastily—for colored institutes to be held. [A voice: "That is right."] That touched my heart. It is the thing to be done. Let us get in closer touch, in closer communion, because God looks to us to carry this work on to a successful conclusion. If we can have these institutes held all over the country, with the benefits of your superior talents, it will not be long before the fruit thereof will be felt.

Now, as to our Church—our work as a Church—we have wrought splendidly, nobly. We have created our membership, raised it from fifty thousand to two hundred thousand. We have seven Church schools of high grade, yet we are sadly in need of means to keep these schools as they ought to be, to do the real work of colleges. Paine Institute has received from you an expression of good will. Let me suggest to you that in view of your prestige and influence as a Church it may be well to make Paine Institute the equal of any negro institution in the land. Now, brethren, do anything that you can for us in that particular. Bishop Duncan said once before our Conference in Memphis, Tenn., "that when we come to your Conference the string is on the outside, pull the string; and if there is anything within, take it and welcome; and if there is nothing within, don't be dismayed; go on and do your work." So we have taken that advice, and are working earnestly to support education among the people and to spread this common sense that will give us a better relation to each other; and if we can succeed in that, we may feel that we have gone a long way toward helping the rising generation.

Well, in that particular point of education we are doing what we can to educate our people; and in all the country I have never seen a white man I was afraid of, especially a Southern white man. I know you, and I presume you may be very well acquainted with me. But there is a thing in this country that I am afraid of, and that is the idle negro. [Applause.] It occurs to me that this man must be reached, and he must be reached quite early. Well, now, in my part of

the country the white man enforces this idleness. I am in West Texas, and all the negroes, as a general thing, are running into the towns and cities out of the country. What must we expect? I walk those streets, and there is a dive run by a negro and yet by a white man, where twenty or thirty and forty robust, strong negroes congregate from day to day and from time to time. I tell you here to-day, frankly, that I am afraid of that class of men. They must be reached, and they must be reached right early. Now, as to the methods of reaching them, I invite, my brethren, your sympathy along that particular line. I might say here, speaking plainly, that the white man should not be afraid to treat the negro right. That should not enter into his thought. He should be kindly toward him in every aspect of life. And you have the opportunity—not the opportunity, but the privilege. Far back as the mind can sweep, the fields of history teem with evidences guaranteeing to you the right to draw the line at racial unity. But I believe the white man is at fault when he forces the negro by legal enactments or otherwise to look upon himself, upon his family, upon his race as naturally inferior. What can you expect, my brethren? What can you look for if you crush legitimate aspiration out of a man or a nation, but moral degeneration, which in turn will recoil and disturb this nation's peace and welfare? To my notion, the negro of this country should be encouraged to lift himself and his family up. It should be your object and your aim to do so. Lift him up. And it should be the inalienable rights of man, life, liberty, and the pursuit of happiness—these should be guaranteed to him. Evidently we must look to you among whom we dwell. Providentially we are in this country. A noted Southern Congressman once said, "The negro was here last century, is here this century, and the next century he will not be gone"; and the difference in the peace and welfare of this country will be the difference between ten millions of happy, contented negroes and ten millions of unhappy and discontented ones. This country will be in a fix that you cannot redeem it if the star of hope is forever closed to the colored man in this country.

Gentlemen and brethren, I say in the name of God that this question must be settled, and it must be settled in God's way and in God's way only; and at his own time and in his own way all will be made plain.

Now I am going to close. We rejoice in your prosperity as a Church. and also in the success of world-wide Methodism in subduing the world to our God and to his Christ. Our Conference is in session now at Memphis, Tenn. Three or four of the brethren there claimed directly that they had inspiration from God that they were to be elected bishops. But God somehow failed to inform the other brethren [laughter], and they were not elected. We have had a very profitable session [laughter], and under God we are starting out to take a new lease on life.

I read where you are going to get after the Articles of Religion. I immediately laid down the paper and got down and prayed. [Great

laughter.] I felt, my brethren, that it was a season of prayer, and I trust as the mother Church—and we are growing so fast now that we are almost tempted to say "big sis," but we are going to say mother for a while longer, and hope to reach the point where we can say "big sister"—I trust and pray you will make haste slowly. I don't want to meddle in your affairs, but I trust and pray you will make haste slowly along the line of revising the Articles of Religion. I am not a spiritualist, but sometimes think that those great men gone before—Pierce, Soule, and McKendree, and all—will say "they have ferried the millions over, these Articles of Religion, that fill the blissful fields to-day, and if you sit and stand squarely upon them they will bring you safely to the saint's rest." [Applause and laughter.] I fear if you trifle with them that you may make a pitfall in them somewhere. They are simple now, where all others can understand them. I am not pleading for the college professors now. It will be one hundred years before I can get up to them as they think. I don't expect to reach their realm, and the masses of the people to-day don't expect to reach their realm—they cannot get there. It is impossible to climb there. They have not the opportunity. They have not the talent. They have not the means to get up where they are. They cannot get there—so for God's sake—we understand these Articles of Religion thoroughly enough to carry us all to God—and I pray to you, as our mother, be careful. Don't put the fodder where we can't reach it. [Great laughter.] And as you have been a safe guide all the while, I have every confidence to believe that the old ship under the direction of God will be guided safely into the haven of eternal rest. [Applause.]

One more thought and I am through. Brethren, wherever you go to your work, don't fail to come around to our Sunday schools. Don't think that some one will make the mistake of supposing that you are trying to get on a social level with us. [Tremendous laughter.] If I am so near you that you have got to stay a long way away from me so the observer can tell that you are intellectually and morally and socially superior, it makes me think that I am uncomfortably close to you; so don't be afraid to come. No such idea as that is in the negro's dream. But come and drop a crumb. Come and give us the advantage of your superior talent. Come and give us the advantage of your training. Come peep in on us and see how we are getting along. Time may bring change after change, my brother. With a heart full of gratitude and love I make this expression; and the great cable that unites the nations may decay and break, the fleeting decades may die in the distant past, but the time will never come when there will not be a warm heart-beat in the breast of colored Methodism for the Methodist Episcopal Church, South. Just stay by us until the morning. If you can do no great thing for us, what you do will be thankfully received. I only want you to preach when you can make the opportunity to do so. Do not get too far apart, because the low white man and the low negro to-

day are in the same haunt. No question about that. It is the low white man that is sowing in the hearts of the low negro that which is going to destroy him eternally. Now, my brethren, under God let us remember there is room enough for us all. God has made the world broad enough for us all. We are going to walk with you, but how can two walk together, says the Bible, unless they are agreed? So there are confessions that must be made on the part of the negro; and he must give to you what you are going to take anyhow, and that is the right to rule this country. [Laughter and applause.] And I, for my part, have put all that into your hands, and then I look you in the face and ask you under God to rule this country right. And I speak now to the ruling force of this Southland—no question about that—here is the ruling force of this Southland right here.

Now I want to speak of another thing. I will not weary your patience longer. The separate car law of this country should be so adjusted as to give equal conditions to the races in all points of convenience. It is a great sin, and a sin under God, to abandon the negro to the tender mercies of corporations. If I could paint one of these brethren black and give him my fare from here to Gainesville, Texas—especially Bishop Galloway; point him out to me, please—if I could paint Bishop Galloway black and give him my fare from here to Gainesville, Texas, and then afterwards give him his present standing as one of the world's greatest orators, he would shake this country from surface to core and back to the surface again, and have the condition of affairs in that particular changed. Why should the white men of this country enact a law to put me into the hands of a railroad corporation, compel me to pay twenty-five or thirty dollars from here to the Far West, and I then be hauled with less consideration than the ox to the slaughter? [Hear, hear.]

Brethren, I am content and happy, and I am looking to the hills—that is all I am doing. God bless you all. I am happy to be here, brethren. I am happy to look into your faces. It bespeaks to me that I look into the faces of men and women and girls and boys that are friendly toward me. God bless your General Conference. God bless all your work. God bless all your officers. God bless your bishops. God bless us all. [Applause.]

ADDRESS OF VICE PRESIDENT CHARLES W. FAIRBANKS, OF THE METHODIST EPISCOPAL CHURCH.

Mr. Chairman and Brethren: I am commissioned with my colleague to bring you the fraternal greetings of the Methodist Episcopal Church. It is with great pleasure we have come to fulfill this friendly office, for we realize that while you and we owe allegiance to different organizations, our Churches have an affinity for each other which time and

events serve greatly to strengthen. We feel a pride in each other's achievements. We regard your victories as ours, and ours as yours. The heart of Methodism everywhere is moved by a common impulse. It is inspired by the same high hopes and the same exalted aspirations. We come in no perfunctory spirit. We come with hearty good will, bearing the high commission of your brethren in the Church which derives its life from the same source which gives vitality to yours. Our Churches are well called great—great in numbers, great in noble men who have thoroughly consecrated themselves to their advancement, great in the work they have accomplished, great in their influence for good among men.

The Church's Great Development.

The Methodist Church in the United States has kept pace with our tremendous national development. In less than one century and a half it has grown so that more than six million communicants are now enrolled in all its branches. Methodism was never more a vital factor than now, and there was never more need of its discipline and "genuine apostolic spirit" in the upbuilding of a great religious community than there is in this hour. It is a positive, conservative force, aggressive in its beneficial influence, making humanity and the world better. From the time of the immortal John Wesley until now, it has been a militant Church. It has stood upon the frontier battling for justice and righteousness. It has pushed forward against the powers of darkness and evil, and planted its banners in the remotest parts of the earth. Wherever it goes it carries the torch of a higher civilization. It is in the best sense a democratic Church, working among the great masses of the people, lifting the lowly to better conditions. Its hospitable doors must always be open to those in lowly places as well as to those who are in higher spheres. The field of its activities is as broad as the need of our poor humanity. Its dominion is among all peoples. Men are not too low to be beyond the reach of its administration. It seeks to elevate temporarily and spiritually the body of mankind.

The Methodist Church is the sympathetic and powerful friend of the oppressed the world around. It is the fruitful mother of countless schools and charities. Its ministers, brave and noble men, are consecrating themselves, with a devout and sacrificial spirit, to the uplifting of their fellow-men, which awakes our gratitude and challenges our admiration. I have thought always that the ministers of the gospel were not appreciated by the world at their true worth. What a mighty army!—devoted sincerely to the welfare of humanity; men who preach the divine command, "Love thy neighbor as thyself"; men who seek to promote sobriety, to dethrone vice and enthrone virtue in the heart of humanity. If there are those who more than others are entitled to the joys of immortality, they are the ministers who turn aside from the allurements of wealth and earthly power for the advancement of the kingdom of

Christ. Men whose sole endeavor is to elevate the condition of their fellow-men are entitled to sit among the benefactors of the world.

We rejoice in the growth of the Methodist Episcopal Church, South; in its expansion in numbers, in power, and in wholesome influence. It was never stronger than to-day, and never viewed the future with a more confident hope. You look back upon an honorable past filled with innumerable trophies of service to God and to humanity; and what can be said of your Church may be said with equal truth of the Church in whose name we have come to-day. We all appreciate that we are one in purpose. We have a common cause, and are brought into close contact and sympathy with each other. We are bound together by many ties of interest and affection. The lines of delimitation between us are rapidly fading away, and I trust that the time is not remote when they will disappear altogether and there shall become in fact one Church of Methodism, with America and foreign missions as her field, in which millions shall labor for the regeneration of mankind. There is a strength in numbers, there is an impulse whose limits we cannot well measure in multiplied millions working for the same holy purpose. Methodism, unified in America, is the promise and fulfillment of greater and better things for our country and our civilization.

I cannot refrain from expressing and emphasizing the hope, which those who have preceded me in this brotherly mission have no doubt ventured to express, that the two great branches of Methodism in America may be consolidated into one mighty Church, not in sentiment and in purpose alone, but in organization as well. I give utterance to this wish upon my own responsibility, though it is shared by many of my brethren. With me it is not a desire born of this kindly mission, but is one which I have long cherished; one which time has but strengthened, and which your hearty welcome has but quickened. The trend of events seems to me to lead to ultimate union. The progress may be slow, but I believe it to be certain. The inexorable logic of mutual interests must lead us to a common conclusion. Union will come through the subtle yet powerful influence of the law of gravitation—the gravitation of mutual respect, of common faith. We have essentially the same ecclesiastical polity and sing the praises of the Master from a common hymn book. Lines of latitude do not afford an insuperable objection. The Church inspires a feeling of brotherly love. It teaches forgiveness, and if either Church has erred in the past it has long since been forgiven in the supreme chancery where those who misjudge for want of light are forgiven. Methodism is too broad to be bounded by sectional lines. It is too catholic in its exalted purpose to be restricted by limits less ample than those of the republic.

I do not know how long the followers of John Wesley will dwell apart in the United States. I have faith to believe that the barriers which still divide us are growing less formidable with the lapse of time, and that they will ultimately yield, and a union will be established between

the Methodist Episcopal Church and the Methodist Episcopal Church, South, thereby creating one of the greatest instruments for good in the entire Christian world.

We each and all desire to see the symmetrical development of our common country. We wish to see an intellectual, industrious, patriotic, religious people, firmly welded together. We desire particularly to see the lines of division between sections completely obliterated and forgotten. I trust that Methodism may not long be divided upon lines of former sectional differences—differences which, thank God, are past and gone forever and forever. May we not hope to see the great bishops whom you honor, and whom we honor in the North, presiding over Conferences in every portion of the republic? May we not hope to see a united Church, freely transferring its ministers between the North and the South, as well as between the East and the West? Such interchange between the various portions of our country will serve mightily to advance a wholesome national purpose. We all earnestly hope to see the myriad influences making for good among us, threading from North to South and from East to West, weaving the people of all sections into a homogeneous whole. Consolidated Methodism would tend in a considerable degree to promote the intellectual and moral interests of the entire country. National solidarity will be advanced in some measure, in fact as well as in name, when Methodism comes into complete organic fellowship. While with us Church and State are separate, and should so continue, the Christian Church is, nevertheless, a powerful agency in the support of a free State. It presided at the birth of the republic, and has been its faithful guardian angel from that hour until now. It inculcates among the great body of the people that wholesome respect for the rights of men, that regard for law and order, without which the State cannot long survive. "The United States," says De Tocqueville, "must be religious to be free." Furthermore said he, "Despotism may govern without religious faith, but liberty cannot."

The socialistic tendency in certain quarters has not escaped the attention of the most casual observer of current events. Its growth cannot be viewed except with concern, for it bodes no good to our country. The Church may well concern itself with all those things which affect the temporal welfare of this great people. It may well concern itself with those things which menace the State, which tend to jeopardize the institutions which came to us from the hands of our fathers. The movement is yet in its incipient stages, and it is well that its pernicious influence should be understood. Socialism is at war with our most cherished traditions. It is hostile to the enlightened principles of our growth as a great people. It is a peril to our social and industrial development. It would paralyze individual initiative, which has been the most potent factor in our upbuilding. Here, amidst the unsurpassed advantages which a kind Providence has placed at our hands, the individual counts for more than anywhere else beneath the sun. Here, no

matter how humble his station, he is able to develop his genius for accomplishing things, for subduing the wilderness, for building great cities, for spanning the continent with the evidence of his power, for improving his environment and making better the home and stronger the State. But this were endowment enough. It has been the touchstone of our national development. It has given us countless communities, happy, self-reliant, prosperous, brave, and patriotic. Socialism seeks to level down, and not to level up. It is alike at war with the best interests of both capital and labor. It seeks to restrict each in the exercise of its natural functions. It puts limitations upon each which are contrary to American genius and spirit. In the United States the laborer of to-day becomes the capitalist of to-morrow. Such has been our experience from the beginning until now, and it will be the future history of to-morrow.

Neither constitution nor statutes, though they were framed by men with the wisdom of Solomon, can establish and maintain equality and absolute justice among men. We must look to the persuasive power and influence of the Christian Church to bring them to a complete realization of their true relationship to each other; to their primary duty to deal with one another; to carry into the various relations of life the principles of that brief and splendid code, the Golden Rule. No political law can maintain enduring relations of amity between capital and labor. No human law can bring them into such harmony as perpetually to avoid friction and collision. The Christian Church can do more than all the measures framed by the hand of man to maintain industrial peace, for it teaches the brotherhood of man and inspires men with a sense of justice and fair play which is the ultimate foundation of good relations. If men do not have within them the spirit of love and justice; if they do not have in their breasts the spirit of divine law, there is little hope of enduring concord.

Christian Church Working for Peace.

The Christian Church is doing much for peace everywhere; much for the preservation of good order among the nations of the earth. We are spending millions upon millions to keep our armies and navies abreast of our national needs. We are spending sums annually which would impoverish many governments in preparing to vindicate the national honor upon land and sea, should occasion require. But we find in the quiet influence of the Church a more potent agency for the preservation of international peace than the strongest military and naval forces of the most powerful governments upon this earth. The Church demands that the cruel sacrifice of life and property by war shall cease. It insists that the methods of adjusting differences between nations shall be an improvement upon the old method of composing disputes between barbarous peoples. The Church stands with intelligent firmness for the determination of international questions in the tribunal of

reason. It believes in the potency of moral suasion. It believes more in the efficacy of debate in the supreme chamber where justice presides than in the appeal to might which is made upon the field.

My brethren, our lines have fallen in pleasant places. We live in a fortunate hour in the history of the world. A great responsibility rests upon us, and that is to live well our day and serve well our generation. We are in the fullest and best sense trustees of a mighty trust. Fidelity to it is the watchword. We are the adherents of a Church of great potency. We give to it our loyal allegiance, for we have faith in it and we love it. We should serve it and transmit it to those who shall follow us with power increased and honor undimmed. Methodism is progressive. It moves forward majestically, meeting new conditions and the advancing needs of the world; meeting in full measure the increasing duties which God Almighty lays upon it. No finite intelligence can set the boundaries of its future influence. We look back upon what it has done with profound satisfaction, and forward with the utmost confidence. We believe that, inspired by all the sacred memories of the past, the mighty army of Methodism will go forward doing its full share in lifting humanity to a still higher and nobler life.

ADDRESS OF REV. W. S. MATTHEW, D.D., OF THE METHODIST EPISCOPAL CHURCH.

Mr. Chairman, Dear Fathers and Brethren: I count myself happy this day because, in company with my distinguished colleague, I am permitted to bear to you the sincere and affectionate greetings of three millions of your brethren in the Methodist Episcopal Church. We thank God at every remembrance of you, making mention of you in our prayers, and rejoicing that the God of our fathers is still among you, and that the anointing of the Holy Ghost abides with you even as the dews of Hermon. And, speaking for myself alone, but confident that I represent a great and increasing constituency in my own communion, and in yours as well, I say definitely and unequivocally that if I could have my way these two severed communions should be one. Had I the power under God to bring it about, they should be reunited this very day; then, standing in the holy place, I would lift my hands in benediction and say, "Those whom God hath joined together, let not man put asunder!" But, sir, I am confident I cannot do it. No man can now bring about that consummation, devoutly as it may be wished. Some things in themselves preëminently good can only be secured through the lapse of time—which, being interpreted, is the providence of God. The reuniting of all these sons of John Wesley into one great Episcopal Methodism is to multitudes more than a dream or a hope; it is a daily prayer. But it will take time—and the abundant grace of

God. I judge we cannot hasten it; but it will come; in God's good time it will come!

In my adopted state there is a glorious river breaking out of the mountains and flowing westward into the sunset sea. For a thousand ages past the waters of that stream, fed by the eternal snows of the Sierra Madres, had been cutting out that mighty gorge so loved by the disciples of Izaak Walton, and building up the alluvium of as fair and fertile a valley as God ever gave to the sons of men. But one day in the long ago, when the waters were at their flood, that beautiful and erstwhile peaceful channel became clogged with great boulders and giant trees torn from their rootings on the mountain side. All in vain the waters roared and churned their sides; they could not remove the obstruction. One wonders whether if some wise engineer had been there with modern appliances he might have dynamited those obstructions away and set the angry waters free to flow on untrammeled to the sea. Who knows? But he was not there; and certain it is those waters rose in their wrath and tore out the banks on either side and cut two channels to the sea. So now the farmers and orchardists of that section have to reckon with two rivers—the "old" river and the "new" river!

So, years before most of us were born, the mighty stream of Methodism got clogged and its waters were divided. Two streams now flow through the land, instead of one, but both, I dare believe, fed from the living waters of the mount of God. Going back over the history to where that break occurred, I have often wished that some celestial dynamite had then and there been possible to break away the obstructions of that day, and that our glorious stream had never been divided. But so it was not. Two streams there are, flowing side by side, now near, now far, their waters sometimes commingled as I have seen the waters of that same dual stream in the golden West; sometimes fretting their banks, and sometimes, I am sorry to say, rooting up fair orange trees in the garden of the Lord; but on the whole blessing the land with their waters and fertilizing erstwhile sterile soil for many a golden league. Well, some day, please God, those two streams shall be one. If you ask me how or when, I say frankly I cannot tell. At the close of the war in 1865 one of our poets sang of how one day

> Some sweet bird of the South
> Shall build a nest in every cannon's mouth!

We believed it in our souls, but for the life of us we could not tell how nor when it could be. Still we believed it. And one day a wild cry ran through the land, "Remember the Maine!" and Joe Wheeler and Teddy Roosevelt rushed up San Juan Hill together, and after that the armies of the whole world could not have kept apart the people of the North and the South. It was a simple thing; no philosopher reasoned it out; no scientist laid the plan; only the poet-prophet dreamed it true. God Almighty touched the chords of a common patriotism.

and it was true! So to-day, politically, in the truest sense, there is no North, there is no South, no East, no West, but one country, one flag, one heart of a mighty nation!

So some day—I know not when—God shall arouse American Methodism by a common interest—it may be by a mighty common peril—and his Spirit shall melt us together, and we shall be one. But the coming of that day we must commit to God, and await his will. But I do think there are some things we can do while we await the ripening of his plans—some things we ought to do. And one of the things I for one believe we ought to do is to love each other—and quit fighting. "We be brethren"; "Let us have peace." There is surely enough for us each and all to do without stirring up the dying embers of an ancient strife. The sorrowing and the sinning, the broken and the discouraged—they are all about us, and they need our help. Shall we continue to waste our time and consume our energies in bootless wordy war? In God's name, let us be done with it. I never hear or read of any recrudescence of a strife that ought never to have begun but I recall the story of a strangely pathetic occurrence in the bloody woods of Shiloh. That battle, in which so many of your relatives and mine went down together, was, as you remember, fought mainly in a dense forest—wilder and darker than the "woods of Ephraim." Through that forest ran an old wagon road which during the peaceful years of the past had worn itself down through the red clay of the hill until it seemed like a carefully cut line of intrenchment. Early in the day that old wagon road was seized by the brigade commanded by General B. M. Smith, of my native state. The line in his front was commanded by an equally gallant and impetuous son of the South. Over and over again during that awful day the tide of battle ebbed and flowed past this "sunken road"; now it was held by the Blue, now by the Gray. Suddenly out of the fire and battle smoke Prentiss observed a courier coming with a flag of truce. He could not believe his eyes. Was it possible the enemy meant to surrender? He had not long to wait. "For God's sake, cease firing!" said the lieutenant who carried the white flag; "the bursting shells have set fire to the woods, and the flames are consuming the dead and wounded of both armies alike! For God's sake, cease firing, and let us all together put out the fire and save our comrades from the flames!" It was done. Far down the thin battle line rang the bugle call, "Cease firing," while Blue and Gray together strove to put out the fires and rescue their comrades, living and dead. My brethren, I look in your faces to-day—faces I have learned to love—and I say, Let us cease firing! For God's sake, let it cease—and cease forever. Multitudes about us are perishing. We have no time for strife. Let us drop everything else, and together strive to put out the fires of hell and rescue our dying fellow-men! We have had our differences; maybe we shall have them again; but the dying world about us is perishing while we pummel each other—about what? God only knows. Maybe

there is good reason—but let it pass. The Lord of us all needs our strength for better things. "Let us have peace."

There is one other thing we can do. We can arrange some simple method whereby a minister in good standing in a Conference in either Church can be transferred without yielding for one minute either his Conference relation or his dignity as a man. We do that already in the case of lay members of the Church; why not do it in the case of members of Conference?

Then there are some readjustments along the border line that a wise and genuine fraternity surely might bring about for the glory of God and without harm to either communion. It is easy to stand off and criticise: I am not in that business. It may be mistakes have been made on both sides; mistakes may yet arise in the conduct of affairs by either or both of us; so be it; our people are not infallible. But "love beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." And love will conquer at last.

Meanwhile, it may be that the purpose of God shall ripen faster than any of us now dream. Oklahoma already has a joint university, manned and managed by the two sister Churches, and the brethren in Kentucky are moving to consolidate for better work several of the secondary schools of both Churches. We have a common order of service, a common catechism, a joint Publishing House in Shanghai, and a common hymnal out of which millions on both sides are singing the songs of redemption. Yonder on the firing line of missions our brothers are drawing together in wondrous fashion. They see the great world problems as we cannot see them. They see the waste consequent upon divided plans and efforts as we cannot see it. And they feel, as many of us do not yet feel, the need and the propriety of a closer alliance among all the forces working for the salvation of a lost race. They, like our great founder, really desire an alliance offensive and defensive with every man that truly loves our Lord Jesus Christ. And we need not wonder that in Japan and in other foreign fields all Methodists are longing for a more perfect union of effort, and the action of our Joint Commission on Federation in making one Japanese Methodist Episcopal Church for that Island Empire may be taken as a good omen and a prophecy of that time coming when, in every land, by every sea, there shall be one Episcopal Methodism, organized and conducted for the glory of our common Lord and the salvation of our common humanity. Perhaps this is not the time to criticise the action of the Joint Commission, or to make suggestions concerning its future work. But I may be pardoned for expressing in a tentative way my own conviction of the necessity for great caution concerning the terms of this proposed union. The Japanese, as a race, under the tutelage of Western nations, and especially under the power of the gospel which has now been preached among them for half a hundred years, have had a marvelous intellectual and spiritual awakening, and a still more marvelous

awakening to material improvement and achievement; but it does not seem to me yet time for the creation of a national Methodism in Japan, entirely independent of the mother Church. I should fear that experiment would result as did the experiment of establishing a Hawaiian Christianity, wholly independent of the American Board. Let us move with caution and proceed on lines already suggested by our brethren in the Empire of China. The idea of a national Church has, of course, much to commend it to a proud and progressive people, and especially to a people newly awakened and making such strides in national power as Japan is now making. But there is a greater thought than national or race Methodism, and that is ecumenical Methodism—Methodism with a world-wide plan; Methodism with a world-wide sweep of power. And it is toward this idea that I believe the two great branches of Episcopal Methodism ought to look and plan and labor and pray. And while I view with the most profound respect the outworking energies of other communions, both in our own and in other lands, and thank God every day of my life that he has other sheep that are not of this fold and other workers that are not organically related to us, but who are in love and sympathy working alongside of us, or even in advance of us, for the salvation of a lost and ruined world, I yet believe that Episcopal Methodism, as represented in these two branches of American Methodism, has a great, a wide, an increasing mission to help spread scriptural holiness over all the lands of the earth. Far be it from us to boast of what we have done, but let us never forget what God has done for us; let us never fail to realize what God plans to do yet through us; let us stir up the gift of God that is within us, and gird ourselves for the greater battle that is before us.

And may I be pardoned for saying in this presence that Episcopal Methodism has in it, as no other communion of which I have any knowledge, the essential elements for world-wide, aggressive, beneficent, and permanent leadership in the kingdom of God? Long ago was it said, "Methodism has a preachable gospel and a knowable religion." With all our modern lack of faith and faithfulness, I dare believe this to be true now. It is a strange fact, but a fact nevertheless, that the Christian world about us is but just coming to realize the breadth of the content of the gospel of the Son of God which our fathers preached from the beginning. Within a month past, the President of Dartmouth College, in a series of really great lectures on "Modern Christianity," said the Church has but just come to a realization of the fact that the gospel of Jesus Christ was meant for all men, and not for any particular class of men, elected either by nationality, race, or condition, or by the sovereign act of an inscrutable God. Now that may be true of large sections of the Christian Church of our time. Indeed, it is true; but our fathers preached a universal atonement, and proclaimed acceptance of the gospel by all men everywhere—I say the fathers preached that gospel in the fields and lanes and highways of England a hundred

and fifty years ago; and there is to-day not a corner of the earth to which missionaries have penetrated, but that glorious gospel of universal love and salvation for all men is preached to-day as Paul preached it, and the other apostles, fresh from the lips of the infinite Son of God. That gospel Wesley and his fellows were raised up to preach all over England and America. That gospel is still the mission of Methodism to preach in every land.

And not only have we a knowable religion and a preachable gospel, but, in the providence of God, we have the most perfect system of Church government ever devised for the supreme and single purpose of acquainting the world with God's eternal message of love and salvation, and the sure and permanent occupation of all lands with the institutions of the gospel. John Wesley has been styled "the greatest ecclesiastical statesman whom the world has yet produced." That may be true, but I have been compelled to believe that the final form which Methodism took in the matter of Church government was not so much the result of great and wise statesmanship as of a strange, overruling, and all-divine Providence. Wesley in his journals clearly indicates that many of the distinctive features of organic Methodism, as we now have it, were not the results of careful planning but of providential movements entirely outside his own thought. The Class Meeting, the Quarterly Conference, the Annual Conference, field preaching, the printed page, the world-wide conception of his parish bounds—all these things were forced upon Wesley. His supreme statesmanship consists in the fact that he was wise enough and teachable enough to seize upon providential agencies for the furtherance of the great work for which God had evidently called him. And if we consider the work of the ministry and the appointing power, we shall find operating the same great principle. Wesley and his brother workers were literally thrust out to spread scriptural holiness over those lands—thrust out by the intolerance of the mother Church in England, which drove them from its pulpits; thrust out by the providence of God and the leadership of the Spirit; and from that day to this Methodism has had a definitely "called" ministry and a providentially "sent" ministry. It is a great military system. Every man among us is a man under authority. Back of him and above him is not only the eternal "Go" of our risen and ascended Lord and Master, but also the constant and insistent "Go" of the Church. The Methodist minister does not sit down and wait for some churchly organization to call him to be its pastor. He is sent by the Church to plant the gospel in needy places and to raise up a church where it never had existed and never would exist but that the Lord of the harvest, by his Spirit and through the agency of the Church, continually sends out men into his harvest. This one feature alone should commend Episcopal Methodism to the confidence and esteem of Christendom. Other communions have from fifteen to forty per cent. of their churches pastorless all the while, and as great or

even a greater per cent. of their ordained ministers without settled charges. Methodism knows no such break. Every charge has a pastor. Every worthy and competent minister has a parish. One now and then hears something of the "grinding of the great iron wheel"; and certain it is that Methodism was not organized for the purpose of creating soft beds for men to lie upon. Ours is not an army designed to be forever in camp in the midst of ease and luxury and personal enjoyment. It is, rather, an army forever on the move—an army of invasion—an army not so much of defense as of offense. The world that lieth in sin is to by invaded by the power of the gospel. In the very nature of the case, the Church that would take this world for Jesus Christ must be a Church organized with the distinct purpose and power of sending competent, willing, and consecrated men to every corner of this needy world and keeping them there until the light of the glorious gospel of the Son of God shall penetrate the moral and spiritual darkness and, by the power of the truth, energized by the Holy Spirit, bring in the glad day when "the kingdoms of this world have become the kingdoms of our Lord and of his Christ." In his "Winning of the West," President Roosevelt pays deserved tribute to the early circuit riders, who kept pace with the ever-advancing waves of emigration as they passed over the Alleghanies and southward and westward into the rich valleys of the great middle region, and by their faithful and heroic endeavors made possible the stable and beneficent institutions of civil government. In a larger sense—in a world-wide sense—the Church of Jesus Christ must ever have his messengers of the Cross keeping up with the van of every human movement, and thus Christianizing every age and every land.

Accordingly, it has seemed to me that of all forms of Christianity yet organized Methodism is peculiarly adapted for a sustained and world-wide campaign for the salvation of men. I do not say that Methodism is the only great missionary Church. I do not forget that there were great missionary Churches and great missionary movements before John Wesley was born. I do not forget that Anglo-Saxon Christianity is itself the product directly and indirectly of other great missionary movements which had their inception a thousand years ago. I do not forget the work of our great Protestant denominations in our day, nor the world-wide plans of the Roman Catholic Church, which, with all its faults, has done and is doing a beneficent work in spreading the gospel in many lands. What I do say is this: that the Church possessing the purest form of the gospel, democratic in its organization and plans, yet possessed of a great ecumenical and centralized power, not autocratic nor forced upon men by an outside authority against their judgment and will, but originating within and working out by the free and loyal suffrages of its subjects, and thus capable not only of maintaining itself intact where already established, but of enlarging its borders and of pushing out its arms of power to the remotest bounds

of humanity—I do say that a Church thus equipped and thus thoroughly organized has within itself peculiar powers and adaptabilities for a world-wide campaign for human salvation. If we have done little thus far, it is because we have not worked up to our full providential possibilities and duties. And to my thought the vision of an ecumenical Methodism, operated from no seat of autocratic power upon the Tiber or the Thames, but organized and operated under a free and flexible constitution, with an appointing power universal but itinerant and itself subject to authority, with the rank and file instant and loyal, ever ready to go wherever sent with this gospel of universal love—such a vision of such a Church not only satisfies my intellect, but thrills my soul. And such a system is Methodism; such her organization; such her history; such her mission. May God keep her faithful to her traditions and to the spirit of her organization!

But can we do for this age what our fathers did for the age in which they lived and wrought? The age of steel and electricity, the age of trolley cars and automobiles, the age of luxury, of education, of travel, of dilettanteism—can we save the age as our fathers, under God, saved theirs? For, however we may glorify this age of progress, it is well for us to bear in mind that millionaire "trusts" and "closed shop" labor organizations do not necessarily guarantee the reign of peace and good will among men. To bathe every day in tepid water scented with attar of roses does not of itself purify a man's heart or insure him against being a gambler and a libertine. In short, this age must some way learn the everlasting and basic truth of Jesus' words, "A man's life consisteth not in the abundance of things which he possesseth." Far be it from me to rail against modern civilization or underrate the value of our vast and multiplying material improvements. I do not despair of my country. I still believe in representative government and in individual liberty guaranteed by law. Still more do I believe in that God whose providence watched over the infant colonies at Jamestown and Plymouth; which saw to it that New England was peopled by Sabbath-respecting, God-honoring Puritans, and at the same time gave to Georgia and the Carolinas that virile and heroic type of Christian manhood which was descended from the French Huguenots and Scotch Covenanters. But, sir, let us ask, Where are we now, either as to our national ideals or our daily life? What is our boast? What our hope? Whither do we tend?

What constitutes a State?
Not high-raised battlement or labored mound, thick wall or moated gate:
Not cities proud with spires and turrets crowned; not bays and broad-armed ports,
Where, laughing at the storm, rich navies ride; not starred and spangled courts,
Where low-browed baseness wafts perfume to pride.
No; men, high-minded men, men who their duties know,
But know their rights, and, knowing, dare maintain;
These constitute a State.

It is entirely possible that the magnificence of our material civilization and the triumphs of material science shall blind our eyes to the dangers of political trickery and social disintegration. There is a widespread and distinct call for a great "ethical revival"—a revival of business integrity, of political probity, of private virtue and social honor. But it must never be forgotten that an ethical revival can never be produced save by a profqund spiritual revival. No race and no nationality has ever yet risen to true greatness that did not have in its beginnings a profound spiritual faith. No nation has ever gone down under the power of social and political corruption, unless it has first lost its faith in the eternal verities of the spiritual realm. If personal and national decadence has in America already set in; if greed and graft threaten the very foundations of the city and the nation; if selfishness, class pride, and race prejudice are fast dividing our people into warring factions; if the hordes of the untutored and the unwashed from foreign lands threaten us with an inundation of ignorance and moral filth, what shall save us? There is but one power that can do it, and that is the power of a deep, widespread, and all-embracing revival of a pure spiritual religion. There is but one alembic that can fuse together the social and political life of America during the generation just closed; that is the power of the gospel of the Son of God. And, sir, while I would not be an alarmist and hope I am in no sense a pessimist, I cannot close my eyes to facts which are patent to all careful students and which ought to arouse every energy of the Church of the living God. It has long been stated that on the continent of Europe not more than one man in five is a churchgoer, that only the women and children as a rule frequent the place of worship. A careful student of the conditions in England, and especially in London, shows that the same sad state of affairs largely obtains even amid its so-called Protestant population. Of five million young men in England between the ages of eighteen and twenty-five years, not more than one million are members or regular attendants of the church. Thus it appears that of what ought to be the very flower of English manhood, four millions are living "without God and without hope in the world." Conditions in America are not yet so bad as that, but confessedly the Church is by no means reaching as it ought to reach the vigorous young manhood of either the city or the country. But be it known, not only to those whose duty it is to watch for the souls of men, but also to those who are guardians of the State, that we shall never be able to save America unless we can save its manhood. You cannot save half a race and leave the other half to go down in pollution and atheistic neglect. The race is one. If one half the race goes down, it will sooner or later drag the remainder down. What America needs to-day is a profound revival of manhood religion. What the Church needs is to arouse itself to an undying struggle to save the men of this generation. If it be a more virile type of preaching that is needed, the pulpit must look to that.

If it be a profounder concern for all the holy interests of the family, society, and the nation, the whole body of our people must be stirred. If it be a deeper and more abiding faith in the power of the gospel, then the Church should get upon its knees before God, and upon its face, if need be, and tarry till the blessings shall come. At any rate, at all cost and all hazard, the Church of John and Charles Wesley must again show that it is worthy to live, by taking hold of the manhood of the age in which we live and leading it to the Son of God.

And let us not be discouraged by untoward conditions. He that is for us is more than all they that can be against us. It may be true in our time that the business world is fast breaking up into hostile camps. It may be that the skies already wear a lurid tinge. It may be that the labor guilds hedge men in and, to all appearances, protect them against the assaults of the gospel. Be it so. "Man's extremity is God's opportunity." As President Tucker, already quoted, said the other day, the very compactness and power and the wide sweep of the labor organizations of our time may yet, in the providence of God, supply the means for the speedy and sure evangelization of our millions of wage earners. "Let," said he, "another Wesley rise, who shall do for the workingmen of this generation what Wesley did for the coal miners and field laborers of his generation, and the same Divine grace will be repeated in America." Let us not be discouraged. Jesus Christ is the same yesterday, to-day, and forever. The problem is the same, despite all outward changes. The heart of humanity is still the same. And if the Church but arouse itself and gird itself for the conflict that is before it, the great Captain of our salvation will lead us forth to certain victory.

And, sir, I dare believe not only that the heart of the Church is still true to its God-given mission, but that there are unmistakable evidences that the God and Father of our Lord Jesus Christ is in our day getting ready an adequate army of trained workers to take this world. So surely as the unprecedented growth of America in population and material and moral strength during the past two decades was an indication of the Divine purpose to thrust America forward and give it a commanding place as a great power, so the conversion and training of the vast body of consecrated young men and young women in all the Churches of this land in our day is an indication of a far-reaching provision of the Divine Providence for the widespread and effectual proclamation of the gospel of salvation among the nations of the unsaved. We are living in a mighty age. It is a strenuous, awful time. History is making with a rapidity and import such as few ages of the world have seen. No greater epoch in the history of Christianity has thus far appeared, and no more sublime event has yet been chronicled than that when in the fair capital of Tennessee, the other day, four thousand of the picked young men and young women, mostly from the colleges and universities of America, gathered to reconsecrate themselves and to plan for giving the gospel to all the world in this generation; and

when, out of their poverty and slender earnings, they dared to lay ninety thousand dollars upon the altars of the Church for their world-wide plans, and solemnly and confidently called upon the Churches of this land to send into God's harvest each year at least one thousand new missionaries, it seemed to me like a trumpet call out of the skies summoning the Church to the final conflict of light with darkness, of Christianity with heathenism. That is the temper of the choicest among us. "Mother," said Sir Philip Sidney, who has been called the flower of English chivalry, "if there are any good wars when I grow up, I mean to go to them." The great wars of our times are "good wars." They are wars which must decide the fate of nations as of individuals. To these wars God is calling the flower of American manhood. This is the great missionary age. Never before were the doors open so wide. Never before was the thought of men in such a ferment. Never before had the gospel so free and fair a field. Never before were the Churches so well equipped for the fray. Let us arise and go forth, for we are abundantly able to possess the land.

Abraham Lincoln in a noble passage once declared that "the Father of Waters must flow unvexed to the sea"; that the citizens of this republic are of a common stock, and that the God of nations evidently intended that we should forever remain one people. So Schiller sings in "William Tell":

> Though mountain ridge and lake divide our bounds,
> And every canton's ruled by its own laws,
> Yet are we but one race, born of one blood,
> And all are children of a common home.

But for the living Church the real and vital union is not a union of creed or governmental plan; it is a union of effort. For this let our two Methodisms stand. United by a common purpose, animated by a common spirit, let us together move at the great Commander's call, encouraging each other as Joab said to his brother, Abishai: "If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will come and help thee. Be of good courage, and let us play the men for our people, and for the cities of our God; and the Lord do that which seemeth him good."

ADDRESS OF REV. DINSDALE T. YOUNG, OF THE BRITISH WESLEYAN METHODIST CONFERENCE.

Bishop Hoss, Bishops, and my Good Friends, for such I may be allowed respectfully to call you: They of Britain salute you. The Methodists of England and Scotland and Ireland salute you much in the Lord. It would be a strange thing if the heart of British Methodists did not go out toward their American brethren; and I am here to-night, an humble spokesman of our Church, to assure you that we have you

in our hearts. We naturally care for your state. The blood of a common ancestry, physical and spiritual, is in our veins. And best of all, we are not only all one in Christ Jesus, sir, but we are all the sons and daughters of John Wesley. His body sleeps in the graveyard of City Road Chapel, London; but his soul is marching on, and it never marched on more triumphantly than it does to-day. We rejoice unfeignedly, enthusiastically, sir, in you the Methodists of this Southern Church, We know something of your history, and we are sacredly proud of it. We glorify God in you. I may venture to say that I have had the honor and profit and pleasure of reading a history of the Methodism of the South; and I have read it thrilled and thankful. If I may be allowed to say so, sir, the history of the recovery of Southern Methodism after the war is one of the most marvelous pieces of heroic religion in the long and splendid history of the Christian Church. You were Methodistically, as it were, like a dull chrysalis; but how soon the dull chrysalis cracked into shining wings, which were never more vigorous and more lustrous than they are to-day! We thank God on every remembrance of that marvelous triumph of yours. And we are so thankful to know that you are not living in your past. There are Churches who only live on their reputation. Their solitary boast is their ancestry. Let me venture, even amid these dignities, to tell you an English story. There was an Englishman who was boasting. That is not always an unfamiliar passage in contemporary English history. He was boasting of his heroic ancestry. He said, "I am descended from so and so," mentioning an illustrious name; and again, "I am descended from so and so," mentioning another name of splendor; and yet once more, "I am descended from so and so," mentioning another noble name. And a sagacious and observant wag who listened to him made this pithy comment—it was almost worthy of an American; and he said, "But good heavens, man! how you have descended!" In the name of the Lord, we congratulate you that you have not descended conspicuously and remotely from your splendid ancestry. The spirit that fired your ancestors fired you. Wesley's watchword thrills you, and still it is true in Southern Methodism, "the best of all is, God is with you."

The Methodists of England have sent me to tell you that they love you. They were anxious not only that you guess it, but that you should know it. We love you, my friends, and we tell you so. One of your great poets had this encomiastic remark made about him, sir. It was said that whenever he spoke to a lady he addressed her as if he were presenting her with a bouquet of flowers. I wish I could speak to you on that wise to-night. What if I could? But oh! these limitations of ours. But they are insurmountable. One of your American humorists said on one occasion that he had a colossal intellect, but unfortunately he had forgotten to bring it with him. That glaring but unintentional omission you will pardon on the part of the English delegate to-night, I am sure. The Methodists of England have sent as their representative a

working pastor—not an ex-president, not a president, not a great dignitary of the Church, not a professor of theology, not the head of any great department. Low be it spoken, and humbly be it spoken, sir, not even a doctor of divinity. I believe I am almost the only minister in America at this hour who is not a doctor of divinity. [Laughter.] I am trying to bear my humiliation with becoming Christian resignation. But if I do not come to you as a bird of plumage gay, I bring you an olive leaf newly plucked, and I present it to you in the name of the Methodists of England. I have traveled "through the streets of the sea and over the roads of the land" that I may salute you with unrestrained and most cordial affection, in the name of my brethren in that remote and storm-tossed isle.

I am reminded also, Mr. President, that I am commissioned not only to represent to you the English Conference, but the Conference of Ireland; and lest I should forget, in the splendid liberty that you have given me to-night to speak as long as I like, I will say at the outset that I desire to tender in behalf of the Irish Conference their most warm salutations. What do we owe to the Methodism of Ireland—England and America alike! How great is the obligation of Methodism of to-day to the Methodism of Ireland! Did not Strawbridge, your great pioneer, hail from Ireland? You cannot forget the Methodists of Ireland. We on the other side of the Atlantic can never forget Ireland, for political reasons. But especially we love gratefully to remember them for Methodistic reasons. William Thompson, a great ecclesiastical statesman, and the first President of the English Conference after the death of John Wesley, was an Irishman. Adam Clarke, the great expositor and scholar of early Methodism, was an Irishman; and to him we owe that splendid commentary that is remembered still in England, and of which the great Spurgeon said that it was a great deal like Solomon's Ophir—it had gold and silver and precious stones, and it had also some apes and peacocks. We owe to Ireland William Arthur, the immortal author of that immortal book "The Tongue of Fire," a book that will have a royal place in Pentecostal literature as long as such literature shall endure. And to mention only two other names, we owe to Irish Methodism two princely laymen, Sir William McArthur, the Methodist Lord Mayor of London in his time, and his equally honored brother, one of my dear personal friends, now ninety-two years of age, but with a heart full of youthful enthusiasm for the Church to which he has given his life. Surely it is fitting that we should make special mention of that peculiar type of Methodism, and that splendid type of Methodism, represented by the Irish Conference. There are 62,000 Methodists in Erin's green isle to-day, 200 ministers, 130 circuits, 700 local preachers; and thousands of emigrant Methodists are passing from Ireland into every part of the world, spreading the life and faith and salvation bequeathed to them by John Wesley. In their name, as

in the name of the Methodism of England and of Wales, we say, "We have blessed you out of the house of the Lord."

Mr. Chairman, since your last General Conference we have had, as English Methodists and as American Methodists, sorrow and rejoicing together. You have had your shadows. You have had your great bereavements. We have known them, and we have mourned with you. The great, stalwart, picturesque, romantic, splendid figure, Bishop Keener, was greatly honored in English Methodism, and you have our affectionate condolence in the great impoverishment that has come upon you in the withdrawal of so magnificent a man. We too have had our losses. Hugh Price Hughes, ardent evangelist, splendid defender of the faith, eloquent orator, consummately adroit reasoner, apologist, debater. What a scene when, bewept with multitudinous tears, that good knight of Jesus Christ was laid in his last resting place in London town! Just as our Conference met in the city of Bristol, one of the noblest men of our modern Church was removed—Dr. Ebenezer Jenkins, great divine, popular missionary advocate, noble type of the most cultured and consecrated Methodism. Other losses, too, we have sustained; and yet, sir, we find in these losses a gain to match. The departure of saints is not all impoverishment. They are still ours. I am reminded how old Bishop Wordsworth, of Lincoln, England, was speaking one day with one of the clergy of his diocese, who ministered in a tiny village; and the Bishop asked him as to the size of the congregation; and, almost ashamed to acknowledge how few they were, the young clergyman blushingly and stammeringly told the humble tale. The Bishop's face lighted up, and he said, "Ah! but you are not counting the angels." No, sir, we do not count the angels when we reckon up our numbers, but they are among us. Who can say how many of the spirits of just men made perfect throng this place to-night? They are gone, and yet they are with us. We are compassed about with a great cloud of witnesses; and we have to rejoice with you, sir. We congratulate you with all our hearts on the wonderful accession to your Church membership during the last four years. We too have great cause to rejoice. I bring you the glad tidings to-night that the census of our Church membership in English Methodism, which has just been published—a class-meeting membership, Bishop—represents the largest increase that English Methodism has known through nineteen long years. We are sure you will greatly rejoice with us.

I might say a good deal, sir, about our difficulties, about our disappointments, about our tragedies. We have our pæans, and we have our tears. We have our triumphs and our heart-breaking defeats. But on the tragic side I will say nothing to-night. The English Methodists did not send me out to you to sadden you. Thomas Carlyle enjoins the English people always to consume their own smoke; and I purpose to-night to take the admirable advice of the sage of Chelsea, and speak only of the luminous side of the Church to which I belong. And I pur-

pose to say a little on English Methodism, ecclesiastically; then on English Methodism doctrinally; and then, if there be time, a little about English Methodism organically; and then, if there be time, sir, I shall go beyond the three points into which every Methodist sermon in England naturally divides itself—if there be time, in the fourth place I will say a little about Methodism evangelistically. I admire your Job-like patience, that you receive these tidings with such great resignation.

What of the Methodism of England ecclesiastically? "How do you stand as a Church?" you say. And you have a right to ask the question. "What is your position as to Churchmanship?" Well, sir, I want to say, if I may be allowed to do so, with special emphasis to the younger people who are in this Conference to-night, that English Methodism most emphatically believes in its own Churchmanship. We are not only "United Societies"; we claim to be a great Church. We unhesitatingly declare that we are part of the "Holy Catholic Church." A little country Methodist lad—it was in the north of England—was reciting the creed at the bidding of the Anglican clergyman of his parish, a little while back; and when he came to the article, "I believe in the Holy Catholic Church," the rugged and audacious lad said, "But, sir, I believe in the Holy Methodist Chapel." The little lad had a confused idea of things, because the Holy Methodist Chapel is essentially a part of the Holy Catholic Church. I will abate no jot of that contention. We are face to face in England with pretentious claims of the Church. We are face to face with Roman Catholicism more audacious in England than it ever was before, using its liberty with an aggressiveness that never marked it before, speaking out with a sonorousness of tone that it never dared to adopt before. We are face to face with something more dangerous still, Mr. President: what is known as High Anglicanism—illicit popery, sailing under false colors. We know how to deal with avowed popery; but unavowed popery that is yet popery in essence—that is one of the great enemies of Methodism in my native land. And they are accustomed to tell us that they are in the apostolic succession. The Romanists say, "We are in the succession"; the Anglican High-churchman says, "We are in the succession"; the Roman Catholics deny it about Anglicans; the Anglicans admit it about the Romanists, but deny it about the Methodist and other free Churches. We are apt to ask them, "In which of the apostles' succession are you found?" For to be in the succession of one of apostles, who shall be nameless, is not to be desired. As Methodists we do not believe in saying that we are in the apostolic succession. We claim that the idea of a lineal succession is what the late learned Dean Alford said—a fiction. But there is a spiritual apostolic succession. Apostolic succession is not of the blood; it is of the soul. They are in the apostolic succession who hold the deposit of apostolic truth and testify that truth. Every man is in the apostolic succession who burns with the ancient apostolic fire; and we claim more than we have ever claimed in English Methodism

before that we have all the notes of a New Testament Church. We say our ministry is valid. We believe in its validity—not because we trust to any figment of lineal succession from the apostles, but because our ministry is a converting ministry and a sanctifying ministry, a scriptural ministry. And we say that our sacraments are valid. We have not seven sacraments as they have, and we are content with two, and we want no more than two; and we say that the Methodist preacher, when he dispenses those sacraments, is as truly in the apostolic succession as any braggart priest that either Romanism or High Anglicanism has known. So we lift up the banner of Churchmanship. We say to our young people, "Ours is a Church." There are those, sir, who speak of us scornfully as a "religious body." We say we object to such carnal symbolism. We are Churches—part of the Holy Catholic Church, with the cross of Jesus going on before.

And, sir, let me say as to English Methodism in its ecclesiastic aspect, that we greatly rejoice in our polity. We are not ashamed of it. This week what we call our Synods, answering, I suppose, largely to your Annual Conferences, have been held throughout England. Every Methodist preacher will have been asked this question, or rather his colleagues have been called upon to answer it for him: "Does he believe and preach our doctrines?" Every Methodist preacher has had this question put about him, too: "Does he observe and enforce our Discipline?" Now, Bishop, we believe in our Discipline. The word "Discipline" has fallen on somewhat evil days. It is rather a grim word in these times. It suggests punishment. It suggests much that is dismal and dreary. But the historic use of the word in English Methodism is, I say, of this sort—it refers to our system of Church government and operations. With all our hearts we English Methodists believe in our Discipline. Let me give you an example. We believe, for instance, in our two sessions of Conference. We have the ministerial session. We have a session when laymen and ministers meet together. We believe that any Church that is to be a New Testament Church must recognize our laity; and we are sacredly proud of our laity. We believe that the true conception is not that ministers and laymen are rivals of one another, but that they are allies in the great commonwealth of Methodism. And among the contemporary figures of these two Conferences, that are yet one Conference, we have many, sir, for whom we give special thanks to God. The name of our present president has been read to you, C. H. Kelly, alert, eager, eloquent, more than seventy years of age, but alive with the blaze of youth, elected a second time to the presidency of the Church he loved so well and has served so nobly; Dr. Rigg, much favored in years, the greatest intellect of modern English Methodism, a great theologian, philosopher, statesman, educationalist, splendid Methodist; Dr. Waller, a familiar presence with you, educational expert, master of assemblies, great authority on the polity of our Church, great administrator, who has rendered yeoman

service to our English Methodism; Dr. Henry Pope, our splendid Home Missionary, whose eyes are in his head and whose heart is aflame with passion for the conquest of England for Christ; Dr. W. T. Davison, our eloquent and cultured theologian; Mr. MacDonald, of whom Punshon said that he was wise and winsome, cultured and consecrated, a Hebrew of the Hebrews, and who in his ex-presidential maturity more abundantly merits that splendid tribute; Mr. W. L. Watkinson, who sings to one clear harp in very diverse tones. And then, among our laymen, Mr. R. W. Perks, a member of Parliament, who is as ardent a Methodist as he is a sagacious statesman; very far removed from him politically, but one with him in devotion to Methodism, Sir George H. Chubb, known for many reasons among us, but perhaps best known as the friend of our Methodist sailors and soldiers; Sir Henry Fowler, of the British Cabinet, an eloquent and noble Methodist; Sir George Smith, a man of noble devotion of intellect and heart to the service of his Church; Sir W. H. Stevenson, of Newcastle-on-Tyne, a typical Methodist class leader, four times Lord Mayor of his native city; Sir T. G. Osborne, Master of Arts, one of the greatest schoolmasters of England. And we have a great company of unrenowned names in England, hosts of ministers worthy to occupy any pulpit. You do not read their names, but they are known to the Lord; and they are loyal men, circuit ministers, and men of extraordinary devotion. And we have such a company of splendid ministers' wives, the uncredited heroines of English Methodism! We have a goodly company of our local preachers, and an equally goodly company of our teachers, and last but not least the equally goodly company of private members. The common people of Methodism are one of the golden assets of Methodism. Unknown, they are well known; having nothing, they possess all things; poor, they make many rich; dying, behold, they live. Thank God for the mixed multitude of English Methodism!

I wish to say also, sir, that, considered ecclesiastically English Methodism is very loyal to its system, yet not bigoted. There are those who tell us in England—you have no such unenlightened people in America—that to be loyal to your Church is to be bigoted. It is pitiable confusion of terms. Tennyson said, "That man is the truest cosmopolite who loves his native country best." And that man is the truest Catholic who loves his own Church best. We are not bigoted. We write on our amplest banners the gleaming legend that John Wesley traced on his banners: "We are the friends of all, and the enemies of none." A Methodist may be bigoted; but he is not a Wesleyan Methodist if he is bigoted. John Wesley was the broadest of ecclesiastics. The world was his parish, and he had a heart that corresponded to his parish. That spirit is not dead in English Methodism. But for all that, we love our own Church the best. Dr. Punshon said, and we say: "I am not such a churl as not to be able to warm my hands at another man's fire, but after all I love my own fireside best." And that is the verdict of

the Methodism of England. We say to our young people: "Believe in Methodism. When you cease to believe in it, leave it." And we find as a rule, sir, that those who leave do not gain by their departure. We do not think that we entirely lose, either. There is a subtraction, sir, that is really addition. There is a loss that is gain. And the epitaph of many who have left us might be fittingly that of one of the Old Testament kings, of whom it is said, "He departed without being desired."

I am glad to say also that our English Methodist Church is greatly admired of many beyond our borders. I will tell you a secret. We are commonly being told by friends of other communions how they envy us some of our chosen features of Methodism. How pathetically I have often heard Presbyterians, Anglicans, Baptists, Congregationalists, say: "We do envy you your itinerant system." I believe if we gave it up in England, other Churches would receive it. And I do not misrepresent my Church—I know nothing of your condition—when I say that there is not the slightest disposition in England to give it up. I believe, though I do not pose as a prophet, that we may see in a while an addition to the term of itinerancy. But those among us who are most desirous of seeing the extension of the three years term are most emphatic in saying that a limit of the period of ministry is practically necessary to the fruitful working of Methodism in England. Do you know what else they are always telling us they envy us? The Methodist class meeting. I heard Dr. R. W. Dale, perhaps the finest theologian of England in his later years, say this: "In my judgment, your Methodist class meeting is the finest realization of the idea of the communion of saints that the Church has known since the days of the apostles." The best English Methodism pays a glowing tribute to the Methodist class meeting. And they envy us our hymn book, Bishop; and they show the sincerest form of admiration by borrowing many of our hymns. And I am glad to tell you that we are still singing in old England the typical hymns of Methodism—"O for a thousand tongues to sing," "Arise, my soul, arise," "Now I have found the ground wherein," "There is a fountain filled with blood." There are those who tell us we are vulgar in singing such hymns. We say with holy scorn: "Perish your conception of vulgarity! We will sing the hymns our fathers sung." And we do sing them. I am glad to tell you that as a rule we do not leave them all to the choirs, and we find that the singing of the Methodist people is still one of the grandest of the Methodist means of grace. J. R. Green, the great historian of the English people, said that the least result of the Methodist revival was the Methodist people themselves. Of that we have daily demonstrations in my native land. Methodist doctrine is being preached from the pulpits of all Churches; Methodist hymnology sung in all Churches; Methodist methods adopted in all Churches; and best of all, I am glad and thankful to say, Methodist evangelism is more and more permeating the free Churches of England.

Well, sir, our Twentieth Century Fund, to which the credentials made allusion, has not only been a great financial blessing to us as a Church, but it has been a fountain of spiritual benediction. We have laid one million English guineas at Jesus' feet; and we believe he has accepted the offer, and he has showered a largess of grace upon us. And to-day the prospects of Methodism, ecclesiastically, were never brighter. Our tent is pitched toward the sunrise. I really believe, sir, that I shall not go too far if I say that the blessing of Asher rests upon the English Methodists—they are acceptable to their brethren; they are blessed with children; they dip their feet in oil, and go along very smoothly and pleasantly as a rule. Their shoes are iron and brass, and as their day so their strength is.

The late Dr. Joseph Parker, the great divine of the Congregational pulpit, startled many of his coreligionists by saying in one of his last public deliverances: "Whether we like it or not, I believe that the religious future of England is with the Methodists." We accept that prophecy, and hope for its ultimate and absolute fulfillment.

Now, sir, I turn from the contemplation of English Methodism ecclesiastically, and am bold enough to say a little about it doctrinally. Says some one: "How do you stand as to your doctrine?" I will reply in a sentence: "We are emphatically, and unreservedly, and solidly evangelical." And right glad am I to make such a declaration. Other Churches have serious and divisive doctrinal disturbances. There is doctrinal peace within the borders of English Methodism. And one great reason for this is that by the blessing of God we have revived and increased our evangelism. Bishop, evangelism is a doctrinal safeguard to a Church. When you are always on the quest for souls, you are too busy to dote on questions. One used to say that there were many theological questions that we could never agree on, but they were not essential questions. "Therefore," he said, "I move the adjournment of the debate into eternity." I think that that resolution has been carried with large unanimity among the English Methodists. We have no time for idle theological speculation. Evangelism is the buttress of our orthodoxy. I am an old-fashioned theologian, Bishop, and you will allow me perhaps to speak out of the fullness of my heart; and I do not think I shall misrepresent my brethren in England. We are true to the old conception of the plenary inspiration of the Scriptures. The Bible still holds its place among us. It is a crowned and sceptered place. It is the final court of appeal with us. The remark was made by a conservative scholar in England, a while ago, that a very prevalent attitude among Christian scholars in England was this: the attitude of a judge toward the prisoner in the dock. That is an execrable attitude, an illogical attitude that ought to be anathematized. Thank God! it is not the attitude of English Methodists. Rather, the reverse is our attitude; rather, the Bible is the judge and we are the prisoners in the dock. We allow for believing criticism. But when it comes to a question of rationalistic

criticism, we say to the critical gentleman: "There is no room for you, brother, in English Methodism. Our pulpits are not open to you." There are ministers in English Churches who inform their congregations that they are in such an unsettled condition in relation to the Bible that they propose to take a term of study in Germany, until they can solve their problem. When any man says that in our Church, we say, "Go, my friend, and we do not want you back again." We believe in the Bible as the word of God. John Wesley's test is still ours: "Is it according to the Scriptures?" We do not lower the Bible to the level of the inspiration of Shakespeare, or of Browning, or of Tennyson. We believe it has an inspiration different in kind, as well as in degree. And we bow to the Bible as the very revelation of God to man. Still the masses of English Methodism hold the dictum of the great Bishop Chillingworth, a dictum much criticised in many quarters, but true still, that the Bible, and the Bible alone, is the religion of Protestants. I am glad to tell you that the belief in the historic reliability and the essential divineness of the Old Testament is still held among us. We read Christ's Old Testament, and we find it full of things concerning himself. And we believe in the essential divinity of the apostolic writings. There is a word that is a great deal used in some theological latitudes in England to-day—Christocentric. Well, we believe in being Christocentric. But we do not believe in any idea of Christocentricity that involves an assault on the apostles. There are men who are always crying, "Back to Christ!" and they would snub the apostles on the way back. That is not the conception which English Methodism has of the apostolic writings. We believe that they are the writings of the risen Christ. We have a complete Bible, not a tattered Bible. And this is not all; we hold it, too, as the final court of appeal; and we say, it endures forever.

Opening the Bible, if I may be so bold, the Methodism of England rings true on the great essentials. We believe in the doctrine of the Trinity. We believe it essential to a Christian theology. We believe that unique product of revelation to be the only philosophically satisfying and evangelically satisfying conception of God. In the words of Dr. Fairbairn, the great Congregational theologian, it reveals a society in God. We cannot submit for a moment to regard the doctrine of the Trinity as a question of mere metaphysics. We believe it to be evangelically indispensable. Let that go, and the divinity of Christ departs. Christ's cross falls to the earth; the personality and work of the Holy Spirit vanisheth also. Surrender the Trinity, and you destroy the very foundation of the Christian faith. And Methodism says, "In the name of the Lord, no such surrender." We ring true on the deity of Christ. I heard of a Church in England—not a Methodist Church, of course—where they passed a resolution that henceforth the divinity of Christ should be an open question. That could never be an open question with us. The incarnate God he is to us. "My Lord and my God" he is, intellectually and to the experience of Methodism, or that Methodism

is no Methodism. There is no place for Unitarianism within the borders of English Methodism. And we ring true to that group of doctrines that we love in the ancient phraseology of Methodism to describe as "Our Doctrines." Oh! how we love that expression in England—"Our doctrines!" That glorious plural possessive! It has been one of the delights of Methodism. It is one of the choicest words of our vocabulary to-day—"Our doctrines!" Not ours because they belong to no one else, but ours because God has given them to us as a special message that we have to proclaim to the sons of men. Justification by faith—the only article still, as Luther said, of a standing or a falling Church—the only great truth by which you can drive back the ever-encroaching tides of Romanism. The witness of the Spirit—not a philosophical process, not a process of reasoning, not a mere emotionalism, but a divine communication to the soul of acceptance in the Beloved. And last, but not least—and this reference is very appropriate after what was said by my fellow-delegate the other night—the great doctrine of Christian perfection. We are not careful how it is described. But still we are careful that all our people shall press toward it. And we believe with John Wesley that when once we cease to preach the doctrine of Christian perfection spiritual power will go out of the Methodist people, and conversions will cease within our borders. In a word, sir, notwithstanding all sneers and all criticisms, we Methodists in England believe in dogmatic Christianity. There are voices, but they are idle and barren voices, that are always calling for a merely ethical Christianity. I am glad to be able to report that we have not yielded to that demand. No! Where is your ethical Christianity without your dogmatic Christianity? Our dogmas are the roots, the foundation of our ethics. Our theology is the well-head of our morality, and we do not blush in these days to proclaim ourselves still theological Christians. We have a theological pulpit, a theological class meeting, a theological prayer meeting, and a theological evangelism. So much for this rude sketch of English Methodism doctrinally.

Now, in the third place, let me say a little to you about the Methodism that has sent me across the sea to you, organically. I am going to tell you a secret that I will venture to ask shall not go beyond ourselves. Some of us are feeling, many of us are feeling, in English Methodism, and not knowing your local condition I may be the more free to speak it, that our danger to-day is a danger in the direction of somewhat inordinate organization. There is a danger that the preacher have not enough leisure in his study—not enough time to contemplate the great doctrinal realities, that he is not sufficiently quiet in his house, with his Bible and with the august and wonderful truths of our religion. There is a danger of the minister's becoming petty, by having too many more or less earthly duties to fulfill. And we are watching that peril. And each year, as our Conference comes around, some of us enter a mild protest aganist the piling up of organization; for while organiza-

tion is logically the product of life, there is always a peril that organization shall quench life. I am glad to tell you, however, Bishop, and my brethren, that the organization of English Methodism to-day has most encouraging features. Reference has been made already to our foreign mission work. We mourn the comparative stationariness of our foreign missionary incomes. We think that there are local reasons for that, and that these reasons are vanishing. Our Twentieth Century Fund made an enormous demand upon the generosity of our people. Our home evangelism is greatly taxing us financially. But we feel, sir, that nothing should take precedence over the foreign missionary propaganda. And I am thankful to tell you that we report from our mission field most gladdening results. Take one instance—the latest reports from our Indian districts are the most delightful that we have ever received. The baptisms on declaration of faith of converts from heathenism have been in almost every district of Indian Methodism in the year 1905 at least double what they were in the previous year. All over the mission field the tokens are full of cheer. And I am thankful to say that the missionary conscience in England is being aroused, and we are learning that Methodism which is not missionary is false to its most splendid tradition. Our home missionary department, sir, was never so virile and effective as it is to-day. We are carrying on a wonderful work, through grace, in the evangelism of England. We are building in our great cities large halls, into which we are gathering multitudes. No single one of these is anything but crowded on Sabbath evening, and no one of them seats less than twenty-five hundred people. We are getting into those halls men and women who would not come into ordinary churches. We are saying, "If they will not come into our churches, and will come into these big halls, then, in the name of the Lord, let them have the halls." All over our English cities we are planting these great halls. They are thronged to the door. In the case of every one of them conversions take place from Sabbath to Sabbath. The day of little mission rooms is forever passed in England. We have taken a leaf out of the American book, and we have got to love bigness; and so instead of building these little halls, we are putting up great and noble structures. Not one of these structures is anything but elegant. We have learned that the poorest people, for whom these halls are designed, have a right to the most artistic and sumptuous building. We honor the poor. But we are not only erecting these great mission halls—we are doing an equally splendid work in adapting our down-town churches for evangelistic purposes. We are taking care to select as the minister of such a church not a dull man, for we have no such; not an uncultured man—there is no greater or crueler sophism, sir, than that the masses will be content with an uncultured, uneloquent, uneffective ministry. We are putting into our down-town churches, in the poorest districts, some of our most cultured and eloquent ministers. We say the best is not too good for the common people; and these common people

are responding right royally to the endeavors we are making in their behalf. Then, we are doing a great evangelistic work in our villages. The villages of England feed the cities and towns. There are pouring out from our English villages, day by day, into our great towns and cities, such streams of young men and young women! We feel how important it is that the village churches should reach them for Christ, and that as they drift up into the great cities they should be evangelized and Methodized. We are grouping a number of our village circuits that were very weak, and had lost heart, together. We are strengthening them by merging them with neighboring circuits. We are giving them a more effective class of ministers. We have raised their hope and courage and enthusiasm. And I am glad to tell you that the village Methodism of England to-day is in a position full of hope and cheer, and God, who is working mightily in the cities, is working with equal might in the villages and hamlets of our native land.

Our home mission department is also doing a great and wonderful work in our army and navy. We are proud of all our sons, but there are no sons of Methodism of whom we are more proud than of our Methodist soldiers and Methodist sailors. And associated with our home missionary department there is being carried on a fine social and philanthropic work. We are setting up everywhere the institutional church. We believe that in this we are going back to the spirit and methods of John Wesley. We are caring for the bodies of people as well as for their souls. John Wesley set up a dispensary, found work for the unemployed, circulated cheap literature among the poor, wrote "Primitive Physic" for the common people. Some doctors say it is very primitive, but John Wesley said his prescriptions had been tried, and that meant a great deal, especially for the people who tried them. Now this forward movement, paradoxical though the statement be, is really a backward movement. We are recovering John Wesley's philanthropy, as we are recovering his evangelism. The only danger we fear is that institutionalism should occupy too large a place. When the institution overwhelms the Church, it is disastrous indeed. But I think that generally we are watching successfully against that peril.

I am glad to report, sir, that our theological institutions are in a prosperous condition. Never had we a better band of professors, or a more promising company of young sons of the prophets. And never was there a freer sympathy on the part of the common people of Methodism with those training institutions out of which the ministers of the future are to come. We have been recently legislating as a Conference in the interests of our local preachers. I am glad to tell you that the lay preacher is well to the front in English Methodism. Probably five out of seven pulpits of England are supplied from Sunday to Sunday with local preachers. We have lay preachers of eloquence, of theological attainments, and, best of all, of homiletical power that is qualified to make them worthy of the best pulpits of our land. I am glad

to say that our local preacher system in England is being maintained with even more than its ancient efficiency. We have been legislating in the interests of our class leaders. You sometimes hear it wafted across the Atlantic that there is a class meeting difficulty in English Methodism. It would be more correct to say that there is a class leader difficulty in English Methodism. We find that just as when you get an effective and useful preacher there are people who feel called to come and hear him, so when you get an effective and useful class leader persons are disposed to rally around him. I am glad to say that lately we have paid great honor to our class leaders. We feel that nothing is more urgently necessary than to keep the class meeting efficient and in fine working order in our borders. One of the most encouraging features is that the most largely attended of those meetings, in country and town, are the classes of young men and young women. We believe it is vital to English Methodism that these meetings for testimony be maintained unimpaired among us. We will keep up our preaching, so help us God. But we read our New Testament to this effect, that there are two great instrumentalities in the Church—first, preaching, and secondly, testimony; and may God keep the flame of testimony burning within the borders of Methodism throughout the wide world!

Allusion was made, in the letter read from our Conference, to our Chapel Fund. That term does not sound poetic, but there is a great deal of poetry represented in the work of that fund. The Twentieth Century Fund of a million guineas has involved us in chapel and school building schemes that represent four millions of English money. The more they criticse Methodism, the more we build new Methodist chapels. The more they say Methodism is dead, the more we build Methodist chapels. The more they tell us we are dying, the more careful we are to build new Methodist chapels. The work of building chapels never went on so triumphantly as now.

I am glad to report, as one of the most effective aspects in English Methodism, organically, that we are doing a great work among our young people. Our Sunday schools are being efficiently maintained. We have a larger roll of Sunday-school scholars in English Methodism to-day than we ever had in the years of our past, and for that we greatly thank God. Our Wesley Guilds are doing an excellent work in inspiring the young men and young women with a knowledge of Methodist history, with the fine contagion of the hereditary Methodist spirit; and we look for great issues from that comparatively recent organization.

The temperance cause is making headway among us. We believe that if the Church is apathetic in regard to the demon of strong drink, it will lose its power and prestige among the common people. And I am glad to say that never was the temperance cause more dear to the Methodist people than to-day. Strong drink is England's great curse; and we know full well that unless the Churches in England throttle that serpent, it will throttle the England that we love so well.

Our Children's Home is numerically and financially more prosperous than ever. Our deaconess work is developing most encouragingly and successfully among us. And last, but not least, sir, and not before time, you will say, our Methodist literature was, I believe, never more ably conducted. We could wish it a larger circulation, but it was never more worthy to be appreciated, and I believe it never was more heartily appreciated than it is now by the masses of our English Methodism. So that, organically, I think we can give a good account of ourselves.

And now lastly, and, as we preachers say, but a word, and I thank you for your majestic patience. What of English Methodism evangelistically? Already I have alluded to it; and I want to recur to it, for I believe that it is the vital element of the situation to-day. Now on ordinary lines, and now on special lines, we are doing a great evangelistic work. I am anxious to emphasize the fact that we are doing a great evangelistic work on ordinary lines. You hear often of great halls, of our special missions, of the Churches that we are working on what are called special lines; but I want to have the joy of saying that more than ever for years in English Methodism we have revived the idea of ordinary evangelism. "Every minister his own evangelist" is one of the watchwords of English Methodism to-day. I am glad to say that not only in those special realms of evangelistic service, but in the ordinary church and chapel of English Methodism to-day, in country and in town, evangelism is more and more the central thought, the great purpose, and the supreme endeavor. Methodism lives by evangelism. Names that you never hear, of circuit ministers of English Methodism, are names dear to God, we believe, because those men unknown to fame are from Sabbath to Sabbath and from day to day laboring to make full proof of their ministry by devoted evangelism. I am to tell you that the evangelism of English Methodism is adaptive. Now we go to the suburbs with a cultured congregation, with the sons and daughters of wealth; and we preach to them nothing but the grand old gospel, the one message of salvation by the precious blood of Christ. We go to slumdom in our great cities, and we preach to the besotted people there the one everlasting gospel. We believe that individual regeneration is still the one sure pathway to social amelioration and to political amelioration. We say educate, educate, educate; legislate, legislate, legislate; but we say with most reverberating emphasis, regenerate, regenerate, regenerate. Everywhere we are declaring what by the grace of God John Wesley loved to declare, that men must be born again. And I am thankful to say—oh, so thankful! more thankful than I could ever express—that more and more in our English Methodism this idea is gripping us; that not only every minister should be his own evangelist, but every individual Methodist should be an evangelist—every local preacher, every class leader, every steward, every trustee, every man and woman and little child, all at it, always at it, with the noblest form of altruism, the publishing of the gospel of salvation. One of your

great evangelical American divines said, "Only a saving Church is worth saving." And only a saving Church will be saved.

They talk much, and some talk foolishly, about the Church of the future. There are many prophets in England, at any rate, who are always telling us what the Church of the future will be. One of these prophets—not a Methodist—said a while ago: "The Church of the future will run a theater, will run a drink saloon." We say, "No, it will run them down." The Church of the future is surely the Church that holds with most loving, vehement tenacity to the faith that was once for all delivered to the saints. The Church of the future is the Church that has a great dominating passion, and that passion to win men for the Lord Jesus Christ. The Church of the future is the Church that says: "The true ideal is not that we should be a snug, respectable club, but we should be an evangelistic agency, not enjoying only, but spreading everywhere the joy that has made us glad with the everlasting gladness." The Church of the future must be adaptive. Conditions will change. The accent of the message may alter, and the emphasis may vary; but the message will always be the same—"Christ Jesus came into the world to save sinners," "the blood of Jesus cleanseth us from all sin," "believe on the Lord Jesus Christ and thou shalt be saved," "by grace are ye saved, and that not of yourselves, it is the gift of God." The Church of the future must have this great rubric of ritual: "When the Spirit of the Lord shall come upon them, they will do as occasion may serve." It must take a leaf out of the book of the brave men who, bearing a paralytic to Christ and finding that the stairway was not available, uncovered the roof and let the paralytic down. The Church of the future must not simply say, "We will do what Wesley did." The Church of the future must say: "We will live as Wesley lived; we will have his spirit. Our one real enthusiasm in life and death shall be to lead the wandering sheep to the Shepherd who shed his blood to redeem them." Yes, the times may change; new demands may be made upon us; but in the name of the Lord we will be equal to them.

New occasions teach new duties;
  Time makes ancient good uncouth;
They must upward still and onward
  Who would keep abreast of truth.
Lo! before us gleam her camp fires,
  We ourselves must pilgrims be,
Launch new Mayflowers, and steer boldly
  Through the desperate winter sea.

ADDRESS OF REV. W. W. PINSON, D.D., TO THE COLORED METHODIST EPISCOPAL GENERAL CONFERENCE, AT MEMPHIS, TENN., MAY 13, 1906.

Mr. President: I come bearing no olive branch, for the peace existing between us needs no symbol to confirm it. I come with no apologies nor explanations, for they would be an impertinence no my lips. I simply come to speak right out with unvarnished heartiness the fraternal greetings of 1,600,000 of your fellow-Methodists of our sunny Southland. We rejoice with you that amid all the misunderstandings and bitterness of the past generation there has been nothing to disturb the serenity of our fellowship, and that your people and my people can join without discord in the angel chorus of peace and good will.

There are ties that bind us to all the branches of the great Wesleyan household, but the ties that bind us to the Colored Methodist Episcopal Church are peculiar. You are the ecclesiastical and lineal descendants of those who in the days of the old South, when, in the language of Uncle Remus, "Christmas shorely wuz Christmas," heard the gospel from the lips of our bishops and pastors and missionaries, and rejoiced with them in the great salvation. You perpetuate the memories of what was best and tenderest in the relation between the races, and perpetuate also a chapter in the history of our Church of which she is justly proud.

In the great controversy of 1844, which resulted in the division of the Methodist Episcopal Church into two branches, the Southern delegates stood for the continued privilege of preaching the gospel to the slaves from which they were in danger of being cut off. Bishop Joshua Soule, a native of Maine, who adhered to the Southern branch, said: "The only subject that has touched my sympathy during this whole discussion is the condition of my suffering brethren of the colored race. Could I restore bleeding Africa to freedom, I would gladly do it. But I cannot. And if I cannot burst the bonds of the colored man, I will not strengthen them." At the beginning of the war we had in our communion over two hundred thousand colored people as a result of our labors.

It gives me pleasure to quote from the Quadrennial Episcopal Address delivered to our General Conference, now in session at Birmingham: "We call to your attention our relation to the negroes of the South, and invite you to consider, in view of present conditions, what other and wiser plans can be adopted for serving their spiritual and educational needs. Many years ago the General Conference declared that 'our missions to the negroes are the crowning glory of Southern Methodism.' The names of William Capers, James O. Andrew, Lovick Pierce, and other apostolic men are linked in undying wedlock to that great work. For the redemption of that people they withheld naught of Christian sympathy and evangelical toil."

When we set you apart to keep house for yourselves, thirty-six years ago, we did not forget nor forsake you. We have rejoiced in your prosperity, and it has been our pleasure to aid you in your struggle. If we have not helped you more, it is partly because we have been so put to our best to help ourselves. When we set you apart, we were neither strong nor rich. We were just climbing up out of a desolating war. In the midst of a thousand difficulties, we were seeking to gain our feet among the ecclesiastical forces and reform our scattered battalions for the battle against sin in our land. We had more debts than assets, more hopes than realities. Our missionary operations were in the midst of an anæmic and stunted infancy; our publishing interests were little more than a name, ornamented with a mortgage and a war claim; our colleges were few, feeble, and unendowed. But we had faith in God and a good stock of pluck and determination. And through untold labors and difficulties we have forged ahead. To-day, as we look back, we can cry in unfeigned gratitude and astonishment, "Behold what God hath wrought!"

We now number 1,613,309 communicants; 1,039,789 Sunday-school scholars. We have 185 schools and colleges, valued at $7,000,000, with an aggregate endowment of ever $3,000,000, and with 29,000 students. We had in 1870 four missionaries; we now have, of all classes, two hundred and fifty foreign missionaries, and a total of four hundred and fifty other workers in seven mission fields, with over 17,000 members. In 1870 we contributed less than $100,000 for both home and foreign missions; last year we contributed $900,000. We are planning for yet larger things, and there is a spirit of hope and courage among us. We expect great things from God, while we plan great things for God.

Our Quadrennial General Conference, now in session at Birmingham, has before it some grave difficulties, not the least of which is to persuade several reluctant brethren to undertake the onerous duties of the episcopacy. If reports be true, the spirit of heroism is strong enough even for that altar to find victims willing to be offered. I think it is understood that there are not wanting men among you who would not dodge Elijah's falling mantle. It is not of so much concern to us, or you, who catches it, as that when caught the honorable old garment may still have power to divide the Jordan of difficulties and settle the faith of the younger prophets.

Mr. President, there are many things we have in common. We have a common country. We can join the common chorus, "My country, 'tis of thee." If this is not your country, you have no country. You were born here, you will die here, and here will you be buried. All our ancestors came from somewhere, except those of a few Indians, and it is a little less their country than anybody's. But we were born here, and I fancy the sensible ones among us are glad of it. It is a good country to be born in, and a very hard country to leave. We are not going to leave it; and, if there is anything in appearance, more of you are coming than leaving. The last decade of 1900 showed over a mil-

lion and a half increase in the colored population, and very few of them foreigners. You are not only increasing in numbers, but in wealth, in intelligence, in taxes, in earning capacity. According to Henry W. Grady, you add a billion dollars to the wealth of the country every year. In 1865 your race owned only $35,000,000 in property; in 1890 you owned twenty times as much, or $700,000,000 worth. You own 40,000,000 acres of land. About 2,000,000 of your race own homes. You pay $3,000,000 in taxes, and you receive $450,000,000 in wages annually. In the Southern states you own 15 per cent of the farms, and raise 25 per cent. of the produce. You are not foreigners; you are children of the soil, and are fixing more and more the status of your citizenship.

The question is being asked, "Can the two races live together?" Our answer is, "Just watch us and see." We are doing it. We are in the position of John Stuart Mill, when in the hearing of his common-sense old mother he whined, "I wish I had never been born." She replied simply: "But, John, you are." That is just it. We are here, and here to work out the destiny of a great country side by side.

Moreover, we are to live together in the South. You are not going North. If you do, you will come back. Of the 9,000,000 of negroes, there are only 500,000 in the North. There are more in the one city of New Orleans than in all New England. There are more in Alabama than in all the free states, and I noticed the other day that even the border state of Missouri is losing its colored population. There are more colored people now than there were of the whole population ninety years ago. The increase of your race is as great every three years as the whole forcible importation of slaves numbered in two hundred years. At this rate it will be a long time before the black belt fades out.

I dare say that despite all the flamboyant editorials and doctrinaire essays and "muddyphysical" speeches on this problem befogging the atmosphere, the Southern negro and the sensible Southern white man understand each other better than any two races ever understood each other on this earth, and, on the whole, get along better together. They know, moreover, that they have got very little time to spend in mere quibbling and discussion, least of all for animosities and recriminations. We rise or fall together, and by the grace of God we will rise. Your own great leader, Booker Washington, said: "Nearly 16,000,000 black hands will aid you in pulling the load upward, or pull against you in pulling the load downward." There is point in his story of the colored man who commented on immigration to the South thus: "We don't want no mo' white folks to come to de South; got as many here now as we negroes can take kere of." But there is another side even to that. The people you take care of must take care of you. Four hundred and fifty million dollars in wages represent your side of the equation. One of your own color has said: "The opportunity to earn one dollar is more important than the opportunity to spend one in an opera house." That opportunity millions of eager hands are reaching after, but it is yours before any other comers under these Southern skies,

and for the hands that help and the hearts that are loyal and peace-loving, by the grace of God, shall always be. It is the bad, the idle, that make trouble always. But worth, backed up by deeds, will always win.

In the city of Columbus, Georgia, I stood beside the form of an unknown colored man who had just given his life in an heroic effort to save his white boss. There was a cave-in in a deep trench in the street. The white city engineer was caught. The negro sprang to the rescue, and was killed. They were both dead when removed. A short time afterwards, the City Council, at the expense of the city, ordered a marble monument to mark the grave and commemorate the deed of this obscure, unknown man. Deeds will count. When, at San Juan Hill, the Ninth and Tenth Cavalry rushed to the rescue of Theodore Roosevelt, who, but for them, had never lived to be President, singing as they made that gallant charge, amid the applause of a nation, they consecrated anew your citizenship under the flag with a baptism of blood.

We have a common history. It is not a faultless history, for it is human. It is not as we would have it, but it is as we must have it, for we cannot undo it. It reaches back into days that tried men. It has its chapters of beauty, and on its rough and rugged front many a blooming landscape, and amid its rocks many a seam of gold. I am not called upon to hold a brief for slavery. I would not assume the task. But all else aside, I think it can be safely said that the four millions of negroes who came out from slavery were in better condition mentally, morally, and religiously than that many negroes had ever been in on the earth before. There were almost one-half as many colored people in our communion as there are now of Protestants in the whole continent of Africa. To-day there are seven times as many negro Protestants in the South as there are in the 200,000,000 of Africa, and they are ten times as well off in everything else. The author of "Daybreak in the Dark Continent" declares (page 188): "This awful traffic was overruled for the good of Africa. The tragedy and pathos of slavery burned into the consciences of Christian people. The slave with his manacled hands pleaded in pantomime for the manacled souls of his race. It was to the unconscious appeal of the slave that Christian philanthropy responded with the Sierre Leone and Liberia colonies for freedmen. The organization of the first Methodist missions for Liberia was inspired by the missionary zeal of a negro."

In the South five hundred thousand pagans found the industries, a civilization, and the gospel. Not only so, they came into a relation to the white race of confidence and tender sympathy that will never be duplicated. When the storm of war broke over the land, the men of the South went to the front, leaving their homes in the charge of their slaves; and when they returned, they found their confidence had not been misplaced. "A thousand torches would have disbanded the Southern army, but there was not one." Instead, the faithful slave slept

across the threshold many a long night, guarding mistress and children with his own life; and the helpless ones slept soundly behind that stronghold of fidelity.

Fond mothers tenderly embraced their boys, and printed their farewell kiss on their cheeks, then committed them to trusted black men, who had been their companions from childhood, and sent them away to the bloody battle line, confident that they would not lack a friend. And they were not disappointed. Amid shot and shell, through scenes of danger and horror, these slaves followed, tended, nursed, and comforted their young masters; bore them wounded or dead from the field, received their last sad, tender message home, and carried their accounting with sincere tears to the heartbroken mothers. That is history, and you can't rub it out.

There is another side. In the dark days, when the old slave needed a friend, when the larder was empty, or misfortune fell, he found that friend in his old master: shelter and food, and a hand to close his eyes, and mourners to follow him to the grave.

At a camp meeting in Georgia I saw Uncle Jake. His white hair, bleached by ninety summers, formed an aureole for his ebony black face. He had not missed a camp meeting in sixty years. In the separation of 1870 he refused to separate, and remained with the white Church. He said the first person he would meet in heaven would be old master; and when asked how he lived, he replied, "My boys never lets me want"—meaning his master's sons, then living. The last night of the meeting there was no preaching—Uncle Jake told his experience. Nobody sneered; nobody doubted his faith and piety. We sang his favorite song, "Come, Angel Band." He got rapturously happy. Penitents were called, and at least two hundred knelt at the altar, and I have scarcely ever witnessed such a scene. Before another camp meeting the angel band had come, and he and his old master had clasped hands where the mists had rolled away.

Let no rash hand seek to obliterate, no hasty or malicious speech traduce that tender and beautiful chapter in a unique history which made possible such things. It is yours and ours to keep alive as a consecrating memory, and to repeat as an antidote to race antagonisms.

A Common Creed.

We have a common creed. That is to say, we are Methodists. No matter how much we may divide and differ in other respects, Methodists cling to their simple evangelical creed. It has been said that a fragment of one of the masterpieces of Phidias would be sufficient to reveal the genius of that great sculptor. So a fragment of the great Methodist body always reveals the genius of its common creed. A universal atonement, justification by faith, the witness of the Spirit—these are some of the things that amid all the changes and creed revisions we have not even questioned as Methodists. And it is significant that there has never been a division among us on the ground of credal dif-

ference. The gospel as preached by us has won and still wins among men.

The simplicity of the Methodist faith appeals to the colored people. Professor Washington tells the story of a colored woman who went to an Episcopal church, and by some means got happy. She disturbed the serenity by her rejoicing. An usher bade her be quiet. She exclaimed, "I have got religion!" He replied, "This is a church. This is no place to get religion." Your people want a place to get religion. The old negro gave a pretty good answer to the critic of his simple faith. Uncle Ben came in to make a fire in the morning. He had been out the night before to a revival meeting. The critic said to him: "Why do you go to those meetings? Don't you know you have no soul?" "No, sir, I don't know dat. But ef I ain't got no soul, all I kin say is, 'ligion makes my old body powerful happy."

It is an astonishing fact that of the 3,500,000 colored Church members only about one in fifty-five is anything but a Methodist or a Baptist, and it is a close race between the Methodist army and the Baptist navy. In America, one negro in every three is a member of some Church. About one in every six is a Methodist. In Africa, one in every four hundred is a Protestant. So the chances for salvation are as three to four hundred in favor of your race in America. At that rate your 9,000,000 if in Africa would have 25,000 Christians instead of 3,500,000.

There is a great deal of responsibility to that other three hundred and ninety-five of Africa's four hundred resting upon each of the Methodists in America, for it is evident that the Methodist faith is to play a large part in the redemption of the Dark Continent. I pray that the day may soon come when all the nearly 2,000,000 of negro Methodists in America may be mustered into one army to move in solid column on the sin and ignorance of their people at home, and to form a mighty Methodist army for the invasion of the Dark Continent; and that the 5,000,000 of white Methodists may join hands to aid and cheer you in your mighty mission.

The Revival.

The need now of universal Methodism is a great revival. If we would perpetuate the heritage of the mighty past, we must be a revival people. It is not our mission as Methodists to perpetuate ecclesiastical machinery or forms of administration, but the life and spirit of the great Methodist revival. Its forms, its machinery were the outgrowth of its life and power. It is a reversal and a travesty to multiply the machinery when the power is lacking. Methodism has been called Christianity in earnest; and if it has not a mission to maintain this reputation, then it has no mission. It came to a Church that was drugged with the anodyne of formalism like a bugle call to a sleeping army. It charged the sluggish atmosphere with the electric thrill of a new spiritual energy. It disturbed the complacency of wealth and fashion with the re-

lentless demands of righteousness. It restated the doctrine of guilt and also of holiness. It rescued the doctrine of the witness of the Spirit from oblivion. It flamed on the debauched materialism of the times with the fires of a new Pentecost, and startled men into awe and reverence.

It is needed again. Crime is rampant. It is enough to appall the stoutest heart to contemplate its awful prevalence. Law seems almost powerless to cope with it. There is a frightful amount of corruption in high places. Greed is in the saddle, and luxury is on the throne. Intemperance, like a huge octopus, holds the country in its relentless grasp. Licentiousness, gaming, and murder pollute the life of our cities, and go unwhipped of justice. Your race in the cities falls an easy victim to these vices and crimes, which degrade and in places threaten almost to destroy them. Nothing but a revival of the sort that saved England in the eighteenth century from the fate of France and started the Anglo-Saxons forward on a new career, such as saved America in the nineteenth century and made it able to endure a great civil war and yet survive, will suffice.

Not a revial of emotionalism, but of spirituality. Not of ecstasies, nor visions, nor trances, but of righteousness and peace and joy in the Holy Ghost; that shall make sin hideous, the judgment awful, and holiness attractive; a revival of honesty, integrity, and brotherly love. Not like that of the old brother who shouted but did not pay. In the midst of his vociferous rejoicing he was approached and asked if he would pay a certain debt. He said: "Lem me 'lone; 'ligion's 'ligion, an' business is business; an' I fur one ain' gwine mix 'em.' We want a revival that will mix 'em.

It is coming; already there are the signs of its coming. And when it comes, it will do more to solve the race problem than all the ranting pamphleteers that ever vexed a long-suffering public; more than all the laws on the statute books or other mere clumsy machinery of civilization. We, who are prophets of righteousness, should cry aloud and spare not. We must show ourselves men of God—zealous for righteousness, men of one work, whose souls are with love aflame, and whose lips have been touched with prophetic fire. For a time-serving, easy-going, self-seeking ministry can never arouse the conscience. Only the voice of one crying in the wilderness, all oblivious to what men can give or take, can meet the demands of the hour.

REPORT OF THE COMMISSION ON FEDERATION.

To the General Conference of the Methodist Episcopal Church, South.

Dear Fathers and Brethren: We desire to report that during the quadrennium just passed we have had only one meeting with the Commission of the Methodist Episcopal Church. This meeting was held in the city of Baltimore, April 18, 19, 1906, and was in every respect harmonious and fraternal. A full minute of its proceedings is hereby filed for the use of the Committee on Federation.

It will be seen that a resolution was passed by the Joint Commission suggesting the formation of a definite plan for the interchange of ministers between the two Churches by the exercise of the transfer power on the part of the bishops, under due limitations and restrictions. The most important action had, however, was the following:

"*Resolved*, That the growth of the spirit of fraternity and of practical federation between evangelical Churches in many communities, and especially in this country between the Methodist Episcopal Church and the Methodist Episcopal Church, South, suggests the advisability of instituting a Federal Council for these two Churches, which, without interfering with the autonomy of the respective Churches, and having no legislative functions, shall yet be invested with advisory powers in regard to world-wide missions, Christian education, the evangelization of the unchurched masses, and the charitable and brotherly adjustment of all conflicts and misunderstandings that may arise between the different branches of Methodism."

It is our belief that the spirit of fraternity is steadily growing between the two Churches. If the agreements already reached, and the solemn compacts already made, are faithfully kept, a great deal of unchristian friction may be avoided. That they may be kept is our sincere hope. The time has fully come when neither Church should for one moment think of promoting its own interests at the expense of the other. Mere maneuvering for position is unworthy of Christian men. Lust for ecclesiastical empire is far from being identical with zeal for the kingdom of God.

The whole movement for federation proceeds upon the supposition that Episcopal Methodism in these United States is essentially one. For either branch of it to assume airs of patronage or superiority is to nullify and defeat the good work that has already been accomplished and to render still greater achievements impossible.

Where either Church is doing fairly well the work that is expected of it, the other should frankly recognize it as a sufficient Methodism, and should not embarrass its activities by pushing in and trying to set up a rival congregation. If federation does not mean at least this much, then it is a sounding brass and a clanging cymbal—a mere name

without any reality behind it. Our common honesty, to say nothing of respect for the higher ethics of our holy religion, forbids us to go through the forms of friendly recognition and intercourse, and at the same time to continue the policy of contention and rivalry. We suggest that this Conference deliver itself of so clear a pronouncement as shall leave no room for doubt concerning its position on this important subject.

A. W. WILSON, *President.*
E. E. HOSS, *Secretary.*

MINUTES OF THE JOINT COMMISSION ON FEDERATION.

The Joint Commission on Federation of the Methodist Episcopal Church and the Methodist Episcopal Church, South, met in the library of the Rev. Dr. John F. Goucher, Baltimore, Md., April 18, 1906. The following members were present from the Methodist Episcopal Church, South: Bishop J. C. Granbery (in place of Bishop Wilson), Bishop E. E. Hoss, Dr. J. H. Dye, Dr. E. B. Prettyman, and Major R. W. Jones. From the Methodist Episcopal Church: Bishop C. D. Foss, Bishop J. M. Walden, Dr. J. F. Goucher, Dr. H. J. Jackson, Dr. R. J. Cooke, Mr. T. B. Sweet, Judge Thomas H. Murray. Robert T. Miller was unavoidably delayed, but would be present later.

Bishop Cyrus D. Foss called the Commission to order and nominated Bishop Granbery chairman for this session. Bishop Granbery took the chair and called on Bishop Walden to lead in prayer. Bishop Foss then stated the occasion for the call of the Commission, and presented a copy of the letter sent to the Senior Bishops of Colored Methodist Episcopal Churches, as follows:

"2043 ARCH STREET, PHILADELPHIA, PA., April 6, 1906.

"To the Rev. ....., Senior Bishop of the ..... Methodist Episcopal Church.

"*Dear Bishop:* For ten years there has been a Joint Commission on Federation appointed by order of the General Conference of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, for the purpose of promoting closer fraternity and more efficient federation between these Churches. This continuous effort has been very beneficial, not only in developing a deeper sympathy and more fraternal relations between these two Churches, but the following definite results have been realized, namely:

"A common hymnal has been prepared and adopted.

"A common catechism has been prepared and adopted.

"A common order for conducting the Sabbath services in their churches has been adopted.

"In some places the organization of new societies by one of these Churches, at places where the other Church is doing the work of Methodism fairly well, has been prevented, and

"In a number of places one weak society of each of these Churches has been consolidated into a single strong society.

"The address 'to Methodists throughout the world,' issued by the Third Ecumenical Methodist Conference, assembled in Wesley's Chapel, London, in 1901, says:

" 'It was, of course, to be expected that in our Conference the sentiment of Methodist Union should receive an impetus. All the choice spirits of Methodism are praying for it, even though for the present they may deem it to be impracticable. The story of the progress and triumphs of United Methodism in Canada is itself the strongest of all arguments for union, and since the last Ecumenical Conference, Methodist Union has been consummated in Australasia.

" '. . . . One thing is clear; the trend of Methodism is in the right direction. Nor can we be too thankful that the secret of this dream of union and the desire for it lie in a deep, rich, common spiritual experience; for the nearer we get to God, the nearer do we get to one another.'

"The General Conference of the Methodist Episcopal Church in the year 1904 provided for the continuance of its Commission on Federation, and gave that Commission sundry instructions, including the following:

" 'We recommend that the Commission on Federation take such steps as it may deem wise and necessary to bring about a closer unity and greater fraternity and coöperation in Christian work between the Colored Methodist Churches having an Episcopal form of government.'

" 'Whereas, two of these Churches, the African Methodist Episcopal and the African Methodist Episcopal Zion Church, are now holding General Conference sessions, we suggest that they, and the Colored Methodist Episcopal Church of America and other Methodist bodies in the United States, be invited to join with us in the use of the common hymnal, the common order of worship, and the common catechism.'

"Under these instructions the Commission of the Methodist Episcopal Church, at a meeting held in New York on March 21, 22, 1906, appointed a committee consisting of Bishop Cyrus D. Foss, Rev. John F. Goucher, LL.D., and Hon. Thomas H. Murray, to enter into correspondence with the Churches indicated for the purposes specified.

"In initiating such correspondence we need hardly say that the Methodist Episcopal Church is profoundly interested in the welfare of the negro race. Its very large contributions for schools and churches for colored people give ample proof of such interest. It has under its care about three hundred thousand colored Church members, and as many more Sunday-school scholars; and it maintains for colored students twenty-three schools, including some colleges, theological schools, medical schools, and industrial schools, valued at more than a million and a quarter of dollars. We greatly rejoice in the intellectual, moral, and religious progress of the colored race, and believe that such progress

would be promoted by the increase of fraternity between the various branches of Episcopal Methodism among colored people.

"Permit us, in our representative capacity, as a committee constituted for this purpose, to suggest that the appointment by each of the Colored Methodist Churches of a Commission on Federation for mutual conference with similar Commissions would doubtless tend toward the fulfillment of the Saviour's prayer 'that they all may be one.' Organic union may not be practicable at an early day, nor at the present time altogether desirable; but surely through some well-considered and carefully guarded plans of federation much can be done to develop a warmer fraternal spirit, to prevent the unnecessary 'setting up of altar against altar,' and possibly to secure coöperation in educational enterprises; and in these and other ways to hasten the coming of the kingdom. Moreover, the meeting of the authorized representatives of almost two million colored Church members for fraternal and prayerful consultation about the interests of their race would of itself be a very impressive object lesson to all the Churches and to the whole country.

"We lay this matter before you as the Senior Bishop of the Church you represent, trusting that you will submit it to the consideration of your colleagues and to such other persons as may be officially interested. We also send a copy of this letter to the Senior Bishop of each of the Churches specially referred to in the instructions from our General Conference.

"Praying for the blessing of God on this effort to promote his glory, and requesting your early acknowledgment that you have received this communication, we subscribe ourselves on behalf of the Commission on Federation of the Methodist Episcopal Church,

"Very truly yours,

"CYRUS D. FOSS,
"JOHN F. GOUCHER,
"THOMAS M. MURRAY,
"*Committee.*"

Recess was then taken to enable the Commissioners of the Methodist Episcopal Church, South, to consider the several subjects proposed as the object of the meeting.

At noon the entire Joint Commission, on invitation, was entertained at an elegant luncheon in the home of the Rev. Dr. J. F. Goucher and members of his family.

AFTERNOON SESSION.

The Commission again met at three o'clock, Bishop Foss in the chair. Dr. Prettyman led the devotions. Mr. Robert T. Miller, of the Methodist Episcopal Church, and Dr. James Atkins, of the Methodist Episcopal Church, South, arrived and took their places in the Commission. Dr. Atkins presented the regrets of Bishop Wilson that he was unable to be present, and on motion the Secretary was ordered to convey to

Bishop Wilson the kind regards of the Commission and its sympathy with him in his illness. This was done by Bishop Hoss.

Dr. Goucher read a paper itemizing the progress of the principle of Federation among the Protestant denominations in this and other countries.

Bishop Walden moved that Dr. Goucher and Bishop Hoss be constituted a committee to prepare a minute on this subject for our record, and also to prepare and publish a statement setting forth the facts which are so clearly indicative of the growth of practical fraternity.

It was also moved that Bishop Hoss and Bishop Walden draw up a minute expressing the great satisfaction of this Commission relative to facts presented by Dr. Goucher, and that they prepare the above paper for publication.

Bishop Walden moved that the proposition for the interchurch transfer of ministers be now considered.

After much discussion, Dr. Prettyman moved that this subject be referred to a committee. Further discussion led to the withdrawal of this motion, and Bishop Hoss moved that, "It is the sense of this Joint Commission that a definite plan should be formed for the interchange of ministers between the Methodist Episcopal Churches by the exercise of the transfer power on the part of the bishops, under due limitations and restrictions."

At this juncture Bishop Cranston was introduced to the Commission. He announced to the Commission the news of a terrible earthquake in San Francisco. Bishop Foss called the Commission to prayer led by Bishop Cranston, who invoked Divine help for the stricken people.

The consideration of the transfer of ministers was resumed, and after full discussion the resolution by Bishop Hoss was unanimously adopted. It was moved that this resolution be now referred to a committee composed of Bishop Hoss and Bishop Walden, with instructions to formulate a plan for the practical operation of the same.

Federation relating to the Colored Methodist Episcopal Churches was next considered. This subject was discussed by Bishops Hoss and Walden.

It was moved that when we adjourn we adjourn to meet next day at 9 A.M.

On motion, the Commission adjourned, Bishop Foss pronouncing the benediction.

THIRD SESSION.

The Commission met at 9 A.M. Thursday, April 19, 1906, Bishop Granbery in the chair. Dr. H. J. Jackson led in prayer. The minutes of the two previous sessions were read and approved.

Bishop Hoss read a letter from Bishop Duncan expressing his regret at his inability to be present.

Bishop Walden read a report from the committee appointed to consider the best methods of putting the Plan of Federation into operation

in the case of weak churches. After elaborate discussion and various amendments, the report was unanimously adopted.*

On motion of Bishop Foss, the report of the committee on the subject of the interchurch transfer of ministers was accepted, as expressing the judgment of this Commission.*

An extensive general conversation followed, initiated by Bishop Hoss, on the subject of a Federal Council of Methodism, which ended in the appointment of a committee composed of Bishops Foss and Hoss to report proper resolutions on the subject.

On motion, the Commission adjourned till 2:30 P.M.

Afternoon Session.

The Commission met at 2 P.M., Bishop Foss in the chair. Dr. Dye led the devotions.

The Rev. Dinsdale T. Young, Fraternal Delegate to the Methodist Episcopal Church, South, from the British Wesleyan Conference, was introduced to the Commission and invited to a seat.

The minutes were read and approved.

Bishop Hoss presented the report of the Committee on Federal Council:

"Your committee, to whom was referred the matter of a Federal Council of Episcopal Methodism, begs leave to submit the following report:

"'*Resolved*, That the growth of the spirit of fraternity and of practical federation between evangelical Churches in many communities, and especially in this country between the Methodist Episcopal Church and the Methodist Episcopal Church, South, suggests the advisability of instituting a *Federal Council* for these two Churches, which, without interfering with the autonomy of the respective Churches, and having no legislative functions, shall yet be invested with advisory powers in regard to world-wide missions, Christian education, the evangelization of the unchurched masses, and the charitable and brotherly adjustment of all conflicts and misunderstandings that may arise between the different Churches of Methodism.'

(Signed.) "E. E. Hoss,
"Cyrus D. Foss."

On motion, carried by a rising vote, it was

"*Resolved*, That the thanks of this Joint Commission are hereby heartily tendered to the Rev. Dr. John F. Goucher for the hospitality and many kindnesses which have been extended to us by him and members of his family."

Bishop Foss called upon Bishop Hoss and Dr. Goucher to close the Commission with prayer, after which Bishop Foss pronounced the benediction, and the Commission adjourned.

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*Delay in the issuance of the Journal was occasioned by failure, after diligent and protracted effort, to get these omitted reports.

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